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AN

ENQUIRY

INTO THE ORIGIN

OF THE

CONSTELLATIONS

THAT COMPOSE THE

ZODIAC,

AND

THE USES THEY WERE INTENDED TO PROMOTE.

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PREFACE.

THE Subject diſcuſſed in the Work which I here offer to the Public, being of no ſmall importance, and the method employed in the inveſtigation, being in a great meaſure original, ſeem to require that ſomething ſhould be premiſed concerning the Reaſons that induced me to enter upon the Enquiry, and the ſteps that led thereto.

When the Champion of modern infidelity, ſpeaks of the Volume of Creation, and pretends to ſet it up in oppoſition to thoſe holy Scriptures, which the divine Goodneſs has cauſed to be written for our Learning, he uſes a Language to whoſe real meaning he is an utter Stranger: and which manifeſts only the abhorrence he very naturally feels to a Religion which promiſes no impunity to Crimes, and holds forth no indulgence to the Vicious. Conſcious that he can pretend no title to its glorious Rewards, his wiſhes are all limited to the ſingle object of eſcaping, if poſſible, from that wrath to come, which it reveals againſt all ungodlineſs of Men.—Hence we find him eager to degrade himſelf to the Level of the Brutes that periſh, and willing to acknowledge no other *Inſtructor in Religion, except that which ſpeaks to them equally as to him, or rather which in his opinion ſpeaks to none.*

As nothing can beſtow comfort and conſolation to ſuch a Mind, but that which baniſhes the Fears of Death and

Judgment to come, it is his intereſt to appeal to a volume which to his apprehenſion is ſilent on theſe momentous concerns; and to argue himſelf into the belief, that the will of God revealed in the Scripture, is rendered unneceſſary by ſuch a communication, and conſequently that no ſuch Revelation has been vouchſafed.—Let us on the contrary, mindful of the injunctions of our Lord to ſearch the Scriptures, and convinced that they alone are able to make us wiſe unto Salvation, make this ſacred Volume our ſole director in all our reſearches and with undeviating ſteps trace out in all their fruitful train of conſequences, the Truths which it teaches.—Such Enquiries will, I am convinced, terminate in proving that the moſt perfect conformity ſubſiſts between the truths which the Chriſtian Religion teaches, and the Volume of Nature, when interpreted and illuſtrated by this unerring Guide, without whoſe aid we could diſcover no religious Truth whatever; and in particular will prove that it alſo *diſplays thoſe great incentives to obedience, Death and a future Judgment.—And hence inſtead of that concluſion which a Writer of the ſame ſtamp would impoſe on mankind, that the Truths of Chriſtianity are to be derived from certain Figures on the Sphere: we ſhall be enabled to invert it, and to draw the concluſion directly oppoſite, which is, that the latter are to be derived from the former, and that it is only by conſidering what Religion teaches, we can ever hope to arrive at any rational explication of thoſe Figures.*

The firſt thing which ſuggeſted the poſſibility of ſucceeding in ſuch attempt, was founded on ſome Obſervations of a Critical nature, which I had made on the Book of Pſalms, while engaged in a courſe of ſtudy, on their meaning and application to our Lord.—From conſidering and comparing dif-

ferent paſſages of them and the Book of Geneſis, I was led to conclude that the knowledge of the Zodiac was much more ancient than I had ever been taught to believe it.—Shortly after, I found from peruſing the Works of that eminent Orientaliſt, Sir William Jones, additional proof of the ſame Fact, and had every reaſon to believe the concluſion well founded. To this Author, as alſo to the Oriental Collections of Sir William Ouſeley, I muſt acknowledge myſelf much indebted.—And in the latter Work, will be found a valuable Memoir of General Vallancey; in which its learned Author, whoſe profound reſearches into the Antiquities of this Kingdom, have thrown the greateſt Light upon the ancient Hiſtory thereof, has adopted the ſame application of the xlixth Chapter of Geneſis, which occurs alſo in the Work I now offer to the World.

The Arguments I here offer, are to be conſidered only in a ſubſidiary ſhape: not as diſcovering any new truths, but merely as placing the old in a point of view perhaps unnoticed, and thereby ſupplying additional confirmation to them. But their principal Advantage may perhaps be found to conſiſt in proving that no Objections can be built upon a Phænomenon, whoſe cauſe and meaning have been moſt unſucceſsfully ſought into, and for the ſolution whereof no adequate hypotheſis has ever been propoſed.

Senſible how prone we all are to Error, and moſt anxious leaſt any thing here delivered ſhould prove the cauſe thereof either to myſelf or others, I therefore term the Work here offered, an Enquiry: and wiſh the Ideas therein contained to be viewed only as the beſt Conjectures and the moſt probable Hypotheſis I could deviſe for the ſolution of the thing inveſtigated. How far I have ſucceeded, it is for others to determine.—But I muſt in juſtice to myſelf aſſert, that my cita-

tions may be ſafely relied on, (with a ſlight exception noticed in the Errata) and that I am confident I have not ſuppreſſed any Paſſages of my Authors, which would appear leſs favourable to, or even ſubverſive of, the hypotheſis I have adopted.— Although I cannot at the ſame time aſſert that I have produced all the Evidence for the truth of my Hypotheſis, which I had in my power to do, but only that part of it which to me appeared ſufficient.

To point out the Errors of others, would be a taſk to be ſlighted for its Eaſe, and rejected for its inutility: and moſt unpleaſing to myſelf, becauſe I am convinced how difficult it is to guard againſt them. I have therefore not ſo much adopted this Plan, as entered upon the more difficult Labour of laying down ſomething myſelf, on which we might erect the Fabric of our Knowledge. And I ſhall only add in the words of the Poet:

———*Si quid noviſti rectius iſtis*
Candidus imperti: ſi non, his utere mecum.

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An Enquiry into the Origin of the Conſtellations, &c.

CHAPTER I.

In which the generally received Opinions on the Subject are ſtated and conſidered.

To diſcover the origin, and to aſſign the cauſes, which have given birth to a diviſion apparently ſo unconnected and arbitrary as that of the Twelve Signs, has been attempted by many writers: but with a ſucceſs ſo little correſpondent to the pains they have laid out and the ingenuity they have exerted in the inveſtigation, that an eminent Antiquarian has pronounced (Gebelin, Vol. III. p. 60,) that nothing certain had ever been offered to the world on this ſubject.—Moved by his authority and convinced that it is a queſtion of no ſmall importance, I wiſh to call my reader's attention to the evidence I have collected on this head; and ſhould the opinions I have been

led to form, appear to have truth on their ſide, I claim no other merit than that of diligently conſulting the labours of others and making a proper uſe of the lights they have furniſhed me with. But to the ſacred writings I muſt acknowledge myſelf principally indebted; to them in all my reſearches, my chiefeſt attention has been directed; and this ſacred volume alone, the invaluable depoſitary of truth unmixed with error, will be found, I truſt, to furniſh the clue, that will ſucceſsfully conduct us through the labyrinth, in which the varying and frequently diſcordant accounts of uninſpired writers would otherwiſe have involved us. Hence, if ever compelled to differ from thoſe eminent and learned writers, whoſe ſtudy it has been to illuſtrate the Moſaic Hiſtory and defend the cauſe of Revealed Religion, I ſhall do it with regret: and only in conſequence of a firm perſuaſion, that to what I conceive the intereſts of religion and truth require, every other conſideration ſhould yield. To writers of a contrary deſcription, I hold no conceſſions due: intitled to no reſpect and commanding no eſteem, I ſhall embrace every opportunity of detecting their falſe reaſonings, and expoſing their ſophiſtry.

And as the opinions I have formed are ſuch as have never yet been offered to the world, and are capable of the ſtrongeſt arguments in their favour; I ſhall firſt take a brief review of the opinions hitherto entertained, and ſtate the objections to which they appear liable. I ſhall then proceed to trace as far as the records of Hiſtory or fables of Mythology will permit me, the diviſion of the ſigns: and ſhall then ſtate what I conceive to be their origin and import: ſupporting ſuch expoſition by proofs of

every nature, and endeavouring to extract the ray of truth equally from the truths which men have preſerved unto us, and from the errors into which they have fallen, which it ſhall be my buſineſs to point out and account for; but conſidering no ſuch explanation as ſatisfactorily given, unleſs it admits of a proof alſo from the ſacred writings.

That many of our diſcoveries have owed their birth to chance; and that men have often, in the diviſion of external objects and the impoſition of names upon them, been guided by blind and arbitrary caprice, and not directed by reaſon, are truths which cannot be controverted. But that in the diviſion of the Zodiac, they have acted under neither of the above, is what the writer I have lately quoted, poſitively aſſerts; and is alſo tacitly ſuppoſed by every author who has pretended to diſcover their origin, and explain their meaning. The invention of the ſigns, has been aſcribed to the Ægyptians by Macrobius; Sat. L. 1. cap. xxi: to the Chaldeans by Diodorus Siculus: to their Emperor Hoangti who reigned 2670 years before Chriſt, by the Chineſe: and to the Antediluvians, particularly to Enoch, by certain Jewiſh and Oriental writers. According to Macrobius, the ſigns were ſo many hieroglyphics that delineated the effects of the ſun in each month; conſequently each ſign denotes the ſame object, viz. the Sun, only under different ſituations. That we may the better ſee what a chimerical theory this is, let us only conſider what he has ſaid about the laſt of them, Piſces: finding himſelf unable here to trace any ſimilitude, he tells us, that this ſign was introduced to prove, that there was no part of the creation, which could exempt itſelf from the ſolar influence.

Profiting by the hint which he had found in Macrobius, that the Signs limiting the Sun's excurſions were called Cancer and Capricorn, from the nature of theſe animals; of whom one by its retrograde motion deſigned the ſun's apparent motion at the northern Solſtice: and the other, by aſcending the precipices as it feeds, was a fit emblem of the Sun, which arrived at the ſouthern Solſtice appeared continually from thence to aſcend higher in the heavens; Mr. La Pluche ſtruck out a new Hypotheſis, viz. that the names given to the Twelve Signs, characterized the events that took place on earth during each month of the Sun's annual courſe. Thus Aries, Taurus, Gemini (for which laſt, following Dr. Hyde, he ſubſtitutes two Kids) repreſented the order in which the young of the above animals, the lambs, calves and kids, ſucceeded each other in birth: the exceſſive heat of the Sun was denoted by Leo, the Harveſt by Virgo, the Equality of Days and Nights by Libra, and the ſickly ſeaſon of Autumn by Scorpio: while Sagittarius denoted the chace, Aquarius the Rains of Winter and Piſces the Fiſhery, which is beſt at the approach of Spring. And having obſerved that the Egyptian climate and its various ſeaſons did not correſpond to theſe ſigns; that, for example, their harveſt was in May, before the ſun was in Virgo, and that little or rather no rains fell in Egypt whoſe fineſt ſeaſon was in winter when the ſun was in Aquarius, he thence drew this double conſequence: 1ſt. That the Zodiac was not invented in Egypt but derived from the Eaſt. 2nd. That its invention was of the higheſt antiquity, prior to the diſperſion, and to be aſcribed to the Children of Noah aſſembled in Shinar. This explanation of La

Pluche is admitted in ſome particulars at leaſt, by Mr. Maurice in his Hiſtory of Hindoſtan, Vol. I. P. 326, &c. who conſiders the Zodiac as a ſyſtem of Phyſics, that alludes either to the varying power of the Sun, or inundations of the Nile. But while theſe learned and eminent defenders of the Moſaic records, are led to ſuch concluſions, we may ſee the dangers reſulting thence in the impious and infidel compoſition of Mr. Volney, ſtiled the Ruins; who founds his whole ſcheme upon a ſimilar baſis of Phyſical accommodation, deriving the great truths of Religion from certain figures upon the ſphere, which he pretends are merely ſymbolical of the ſucceſſions of the ſeaſons, and under the names of the reigns of the good and evil principles denote only the variations of Summer and Winter.

The ſyſtem of La Pluche was warmly attacked by La Nauze, Memoirs of Acad. of Inſcriptions, vol. XIV. p. 358. He reaſons thus. " In times which precede the " preſent by 4000 years, the Conſtellation Cancer was " in the Vernal Signs, Libra in thoſe of Summer, Capri- " corn in the Autumnal and Aries in the Hiemal ſigns. " This appears from the proper motion of the ſtars which " is 1° in 72 years. Let us take Aries; the Star, ultima " Caudæ, was in 1740, 50° Eaſt of the Equinoxial point: " therefore 3600 years (50 × 72) have elapſed ſince the " Equinox begun to enter the Conſtellation Aries; con- " ſequently 4000 years ago, it would have been in no part " of Aries, which therefore was then in the Hiemal " Signs. At ſuch a period, the Pleiades were in or near " the Equinox, and the Conſtellation Taurus opened the " year." The error of La Pluche conſiſts then, in his

having had no reſpect to the preceſſion of the Equinox, but ſuppoſing that the ſigns correſponding to the various ſeaſons were the ſame at the diſtance of 4000 years back as they are at the preſent. I might add other objections alſo, which I ſhall however reſerve to another chapter, as the above contains a full confutation.

Having overthrown the ſyſtem of La Pluche, Mr. La Nauze proceeds to eſtabliſh his own; which ſyſtem differs from the preceding, only as to the time of the invention (which he ſtates to have taken place in Egypt in 1400 years A. C. and in Greece 939 years before the ſame æra or in the time of Chiron) but not as to the reaſons of denomination. The laſt he aſſumes the ſame as La Pluche, and concluding that the Zodiac was then formed when the conſtellations correſponded to the ſigns with the greateſt exactneſs; inveſtigates the time to be as before mentioned: Every thing therefore that I ſhall hereafter adduce, and which proves the antiquity of the Zodiac to be not leſs than what La Pluche ſuppoſed it, will prove alſo that the reaſons of the denominations cannot have been truly aſſigned by any ſuch hypotheſis, and conſequently overthrow the ſyſtem of La Nauze, which is built thereon. La Nauze further obſerves, that the diviſion of the Zodiac into 360 degrees correſponds to the year of 360 days; which form he ſays was firſt introduced in Egypt 1400 years before Chriſt, where a year of 354 days had originally prevailed. But the contrary of this aſſertion is made out by Freret, who proves the year of 365 days to have been diſcovered in Egypt in the year 2782 before Chriſt, and to have then ſucceeded the ancient year of 360 days. His argument is this: from Cenſorinus, a Sothiacal Pe-

riod appears to have commenced in Egypt in the year 138 of our æra; the preceding period muſt have therefore begun 1461 years earlier, or in the year 1322 A. C. And this coincides with what we read in Clem. Alex. that the Exodus happened 1668 years A. C. and 345 years before the renewing of a Sothiacal Period. And as the period was only renewed then, we muſt aſcend through an equal ſpace of time or to the year 2782 A. C. for its firſt invention; which is confirmed by Manetho, who ſays (vide Syncellus) that the year in which the ſhepherds made themſelves maſters of Egypt, and which was the year 2082 A. C. was the 700th year of a Cycle. Theſe concluſions he confirms from a conſideration of the Nabonaſſarean year; whoſe commencement being fixed to Feb. 26, in the year 747 A. C. and at its original inſtitution in Egypt having taken place at the riſing of Canicula or 20th July, muſt have regreded 144 days or 576 years, which added to 747, gives the ſame number as before.—Nor was this form of year of 365 days leſs ancient among other eaſtern nations. The Perſians had a cycle of 1440 years which they formed thus. Their year conſiſting of 360 days and 5 Epagomenæ, it is evident that in 120 years they gained a month of 30 days; and in 1440 years twelve ſuch months. Freret having found that the year 632 of our æra, was the year 961 of ſuch a Cycle, places its commencement 329 years before Chriſt. And as it was not then firſt inſtituted, he aſcends through an equal period to the year 1769 before Chriſt, when Gjemſhid, author of it flouriſhed: or even through a double period to the year 3209.—And while theſe arguments prove the antiquity of the year of 365 days, they ſerve to

ſhew alſo how very ancient muſt have been the year of 360 days, of which the former is confeſſedly the correction; as appears from that curious tradition preſerved by Plutarch, that Mercury won from Luna the 72nd part of each day, and from them compoſed the 5 days added to the ancient year of 360 days, on which days the Deities of Egypt were born.—But all theſe conjectures are reduced by the ſacred hiſtorian almoſt to certainty, as there appears the greateſt reaſon to conclude from his narrative (vide Gebelin, vol. III. p. 121) that the year of the Deluge was a year of 360 days. On this ſubject Petavius thus expreſſes himſelf: De Doctrina Temporum, Tom. II. p. 12. "Scaliger, Patriarchis tempore diluvii "anni formam tribuit in quâ menſes XII ſunt tricenarii "et iis adjecti quinque dies. Hæc ſententia non eſt ex "omni parte probabilis." He afterwards adds, "Pro- "penſiores ſumus in eam conjecturam ut et tricenarios "fuiſſe menſes et appendices 5 vel 6 plures aut pauciores "dies acceſſiſſe arbitremur. Eſt enim antiquiſſima illa ratio "menſtrua intervalla diebus 30 definiendi." And this would naturally have been the meaſure of a month; for its length would have been determined by the ſpace between two conjunctions, which being 29 days 12 hours, they would have conſidered the new month to commence on the 30th day after the commencement of the former: and the month of 30 days would have as naturally introduced the year of 360 days. And Newton proves the ancient calendar year of the Greeks, Latins, Hebrews, &c. to have been of twelve months, each having 30 days. That the moſt ancient year in uſe among the nations that were formed after the Flood, was of 360 days, has been proved by Des Vignoles; and Whiſton

in his Theory of the Earth, maintains that in the Antediluvian world, not only the civil year but alſo the ſolar and lunar years were exactly commenſurate to each other, and each 360 days. To him therefore I refer.

From all the above we may ſee what credit is due to the aſſertion of La Nauze, with reſpect to the time of this invention, and may argue againſt him thus on his own principles. The diviſion of the Zodiac into 360 degrees, correſponds to and implies a form of year of 360 days; but this form precedes the deluge, and was ſucceeded by that of 365 days, near 3000 years before Chriſt; the invention of the Zodiac therefore precedes that æra by not leſs than 3000 years, and probably was antecedent to the deluge: which alſo was the opinion of Whiſton, p. 169. —And conſequently the error both of La Pluche and La Nauze conſiſts in the relation they ſuppoſe between the ſigns and the ſeaſons, whence the ſigns as they think received their denominations, and in the phyſical explanation founded thereon; an error into which many other writers have alſo been betrayed, and which is the baſis of that impious and abſurd ſcheme, which ſome late French writers have endeavoured to advance.

CHAP. II.

Further arguments to prove the Univerſality and Antiquity of this Diviſion; and which ſerve to ſhew that the Phyſical Explanation cannot be the true one.

AMONG the ancients we find mention of three ſpheres, the Perſic or Chaldean, the Indian, and the Barbaric or Grecian; they are enumerated in an extract from an unpubliſhed work of Abenezra referred to at the end of Scaliger's Manilius. From this author, p. 505, as alſo from Epiphanius, p. 35, we learn the names of the twelve ſigns among the Hebrews to be as follows:

טלה Agnus — שור Taurus — תאמים Gemini — סרטן Cancer — אריה Leo — בתולה Virgo. — מאזנים Libra — עקרב Scorpius — קשת Sagittarius — גדי Caper דלי Situla — דגים Piſces.

Epiphanius adds, that the Phariſees, "qui Fato et Aſtronomiæ plurimum tribuebant," tranſlated theſe names from Greek into Hebrew, and further obſerves "a quibus in mundum impietatis propagata ſunt ſemina." A fact this, whoſe truth we may juſtly queſtion, when we recollect that two of theſe ſigns ſeem expreſsly mentioned Iſaiah xl. 15. "Behold the nations are as the drop of the bucket, and the ſmall duſt of the balance;" that in Pſ. xix. the Zodiac is expreſsly called the Tabernacle of the Sun,

whoſe motion from one ſign to another is compared to a bridegroom going from his chamber, in ſame manner as the ancient aſtronomy called them the houſes of the ſun; which language occurs alſo Hab. iii. 11. where the habitations of the Sun and Moon are ſpoken of. But the fulleſt proof that the Hebrews were well acquainted with the Zodiac and its diviſions, we may derive from the book of Geneſis. This informs us xxxvii. 9. of a remarkable dream which portended to Joſeph, his future grandeur, and was ſo underſtood by both his father and brethren, and made an impreſſion on his own mind xlii. 9.—That the eleven ſtars there mentioned were the eleven ſigns, (Joſeph himſelf being the twelfth,) is not only the opinion of an eminent commentator, Druſius; but ſeems put beyond all doubt by the circumſtances of their being connected with the Sun and Moon. And when after many years had elapſed, the Patriarch about to die beſtows his bleſſings on his children, Gen. xlix, it is worthy our notice to obſerve how much he alludes to this dream. Taught by the divine promiſe that the ſeed of Abraham ſhould be as the ſtars for multitude, Gen. xv. 5. xxii. 17, he every where introduces compariſons to theſe aſteriſms to foretel their future fate. Thus Reuben is as water, Simeon and Levi as twins, Judah as a lion, Naphtali an hind (אַיָּל Aries) Dan is a ſerpent biting the horſe's heel and cauſing him to throw his rider, in which there is a plain alluſion to the two contiguous ſigns of Scorpius and Sagittarius. And ſo ſtriking was the coincidence which a learned man, whoſe name is not handed down to us, thought he perceived between the ſons of Jacob and the twelve ſigns, that in a paper communicated to the Acad.

of Inſcriptions, vol. V. he pretended that the origin of the aſteriſms was to be derived from thence; a concluſion deſervedly rejected, becauſe his obſervation goes only to prove, that they were well known at that time, that is not leſs than 1728 years before our æra.

In confirmation of the above ideas, we find in the Book of Job, mention made of ſeveral conſtellations; but thoſe which would naturally have been firſt formed are thoſe of the Zodiac from their eſſential uſe in adjuſting the motions of the luminaries. And does not an attentive conſideration of the ſphere itſelf favour the ſame opinion; where we find the Zodiac completely diſtinguiſhing the two hemiſpheres ſo that no conſtellation interſecting it, has one part in the N. and the other in the S. hemiſphere; a circumſtance which ſeems to ariſe from the ſtars in this circle having been the firſt arranged into aſteriſms? And do not all the various images ſeem rather to be referred in their diſpoſition to a pole which is that of the ecliptic, not that of the equator?

Accordingly we find the Zodiac expreſsly mentioned by Job under the name of Mazzaroth, which Schultens tranſlates, ſignifer; and alluded to in Job xxii. 14. where God is deſcribed walking thereon, as in Iſaiah xl. 22. he is ſpoken of, as ſitting thereon.

Let us next turn our eyes and fix our attention on thoſe important additions to the ſtock of human knowledge which we owe to the learned labours of the Aſiatic Society, and its late preſident. In a paper, As. Reſearches, vol. ii. p. 289. Sir W. Jones informs us that the ſame diviſion which was received in Greece, prevailed alſo in India; whoſe ſacred books, the antiquity of which he

eſtimates to be not leſs than of 3000 years, mention the twelve ſigns agreeable to their order and names on the Grecian ſphere. From this curious fact he pronounces that the reaſonings of Newton on the origin of the ſphere are mere viſions, and infers that both Greeks and Hindoos derived their knowledge from a common ſource, without borrowing from each other; that ſome nation from whom they had a common deſcent were the inventors of the ſphere, the diſcovery of which muſt conſequently have preceded the Diſperſion. Nor has this knowledge been confined to India; it has travelled to the remoteſt parts of the eaſt, for the Miſſionaries in their late Voyage to the S. Seas, p. 340. aſſure us that the rude natives of Otaheite have names for many of the fixed ſtars; and what is more ſingular, their names and the account of them in many inſtances reſemble the Grecian Fables; they have the Twins or two Children, their Caſtor and Pollux, &c. —I acknowledge indeed that among thoſe nations whoſe religion has been Shamaniſm, a diviſion of the Zodiac ſomewhat different has taken place, whoſe images are thus ſtiled Mus. Bos. Tigris. Lepus. Draco. Serpens. Equus. Ovis. Simia. Canis. Gallina. Porcus. Such are the Tartars, Japaneſe and Siameſe. But ſtill the ſame number is retained, the ſigns are living animals, ſome of which are the ſame as in thoſe of Greece and India; and there is a difference between the various nations that uſe this Zodiac with reſpect to ſome of its ſigns. Compare that of Siam given by Loubere, vol. ii. p. 78. with that of Japan, in Kæmpfer, vol. i. p. 156, or of the Tartars in Hyde de Rel. Vet. Pers. p. 225.—Nor do I find any proof of the antiquity of this diviſion except

in an ancient monument found at Rome in 1705 by Bianchini and repreſented in Gebelin, vol. iii.—On this Antique, Tigris is repreſented as correſponding with Aries, &c. and in the place of Serpens, is a Crab exhibited.—Hence we may juſtly conſider this latter Zodiac as only a variety and corruption of the former.

Having thus found among ſo many nations, and thoſe not leſs varying in their inſtitutions and manners, than they are removed in diſtance from each other, an agreement ſo wonderful in a matter evidently arbitrary, and depending upon human will; can we doubt that there muſt be ſome adequate cauſe which could move them to conſpire ſo remarkably, and produce ſo notable an effect. And this can be no other than the diviſion having originated while mankind formed the members of one great family. I ſhall therefore now proceed to ſtate the further concluſions we may with ſome probability form on this head. That the knowledge of the ſphere preceded the deluge is the opinion of many learned writers. Brucker Hiſt. Crit. Phil. Tom. vi. p. 56, has to this purpoſe expreſſed himſelf. "Quorum utrumque ſuo modo inter "ſe conciliari poſſe putamus. ſi ſtatuatur diu ante Dilu- "vium, in tanta hominum longævitate obſervato ſiderum "Zodiaci curſu, ſigna homines eorum inveniſſe, ſine qui- "bus nec de anni converſionibus nec de agrorum cultura "quicquam conſtitiſſet, quanquam definiri nullo modo "queat, quibus illa ſignis et imaginibus diſtincta fue- "rint." And Mr. Maurice, Hiſt. of Hindoſtan, vol I. p. 304, adopts ſame opinion. "It is a circumſtance ex- "ceeding probable, but by no poſſible means to be proved, "that the Antediluvians had formed a Zodiac, for the

" general menſuration of time, the purpoſes of civil life " and agriculture, and the periodical calculations of re- " ligious ſolemnities. It can ſcarcely be imagined that " ſociety could exiſt in order and harmony, without this " improvement." And P. 334. " concerning an Ante- " diluvian ſphere we may conjecture much, but can " know nothing certain. That ſuch a ſphere exiſted is " a circumſtance extremely probable. The firſt moſt " awful and calamitous event that ever befel mankind " was doubtleſs commemorated upon that ſphere by ſome " allegorical repreſentation, and I am perſuaded that if " we attentively examine the oldeſt conſtellations, we " ſhall find ſome remnant of that as well as other ancient " traditional doctrines." Does not the Bow of the Lord placed in the cloud as a ſign of the covenant between him and every thing living, give ſome room to ſuſpect that celeſtial appearances like the aſteriſms, were not unfamiliar to the reſtorer of the human race and that he was well acquainted with one who was armed with a bow; and that ſuch arms were juſtly to be aſcribed to the Supreme? Do not the Antediluvians appear as well informed of weeks, months and years (Gen. vii. 4. viii. 10. 12.) as accurately as theſe portions of time were known for ſome centuries after the flood? And that they had made a great proficiency in aſtronomical knowledge appears from the curious fact that they were poſſeſſed of a cycle of 600 years: a fact whence ſome have been inclined to remove the creation from the time of the flood further than the Moſaic accounts will permit, without conſidering that the firſt men might have owed this knowledge to the teaching of revelation.—Conformable to this, Jewiſh authors (Hot-

tinger Smegma Orient. p. 239.) aſcribe the diſcovery of the twelve ſigns to Enoch who was the ſeventh from Adam and coeval with him. "Primus dicitur literas et "Cæli cognoviſſe Schemata:" And, p. 241. "Ex quodam "Ægyptio Scriptore obſervat Elmacinus, Enochum cum "exaltatus fuiſſet in cælum, menſum eſſe orbem cæleſtem "circularem et cognoviſſe δωδεκατημόριον." The Orientals ſtile him Edris, a name perfectly ſimilar to Dyris, which laſt has been aſcribed to Atlas the inventor and ſupporter of the ſphere in the Grecian Mythology.—And Diodorus relates L. 3. p. 194. that Heſperus ſon of Atlas excelled his brethren in every virtue; and that having aſcended Mount Atlas to view the motions of the ſtars, he was thence hurried by violent winds and became inviſible; an hiſtory very ſimilar to that of Enoch.

Let us now ſuppoſe (as we might very naturally do from Gen. i. 14.) that the Zodiac was known to the parent of the human race; I would aſk of what images could we believe it to conſiſt? We can only anſwer, of thoſe which repreſented the objects that ſurrounded him; of thoſe animals with dominion over whom he was inveſted, to whom he was connected by a common nature, on whom he had beſtowed names, and the ideas of whom were the firſt that entered his mind. Now this is the caſe exactly of theſe aſteriſms; only one of them, Libra, appears artificial; the uſe of which however is very ancient, as it was known to Abraham, Gen. xxiii. 16: and to Job: and its invention is aſcribed by Joſephus L. i. ch. 3. to Cain. To a Zodiac thus formed, how unlike is that invented by men who are advanced to ſome degree of civilization though even

rude: this we may ſee in that of the Mexicans, given by Clavigero, vol. i. p. 290, 457; in the latter there is ſcarcely any image borrowed from nature; they almoſt all ſuppoſe ſome progreſs in art and allude to ſome ſtate or inſtitution of ſociety: and they are all complex and compounded repreſentations, ſuch as evidently imply a compariſon and combination of ideas. And the inference I would draw from all the above is this; that ſince the antiquity of the Zodiac may upon good grounds be traced to ſo great a diſtance, it is impoſſible that the phyſical explanation given by La Pluche and La Nauze, of which Gebelin ſays, that La Pluche has ſatisfactorily ſhewn the relation of the ſigns to the ſeaſons, and which all the world ſeem to have admitted, can be true. But I ſhall conſider in another place, the further objections to their ſyſtems; and ſhall now proceed to deliver my own explication.

CHAP. III.

Concerning the Signification and Meaning of the firſt SIX SIGNS.

WHATEVER opinions we may be induced to adopt with reſpect to ſo early an origin of the Zodiac, or however diſinclined to attribute to it an antiquity which would carry it up to the firſt race of men, yet there can I ſuppoſe no doubt remain that its origin precedes all hiſtory and the exiſtence of every civil inſtitution; that it is prior to letters, and thence the memory of its inſtitution loſt in the abyſs of time; and that, if it be a human invention at all, it belongs to thoſe ages when the thoughts of men were painted by hieroglyphics or ſenſible ſymbols. Were this the caſe, it would ſeem to argue, that the aſteriſms thereof are ſignificant, and only ſo many hieroglyphics; a concluſion confirmed by what the hiſtorian of Hindoſtan has obſerved; viz. that Cancer, Libra and Aquarius are frequent Hieroglyphics on the monuments of Thebais; and by the remark made by La Pluche, vol. i. p. 21, that the ſame thing is true of Aries, Taurus, Cancer, Leo, Virgo and Scorpius. And in what other light indeed have all writers conſidered it, when they have ſeen in it only a kind of ruſtic calender formed for agricultural purpoſes? Such ſenſe Gebelin admits, vol.

ii. p. 383: in theſe words "In like manner the ſigns of "the Zodiac were deſigned by animals, or by ſymbols "which really denoted not the animals but the country "employments to which they had ſome relation." When thus we find it conſidered by all who have treated on the ſubject, and that it is capable of being traced back to a period when ſenſible images painted ideas, and religious truths particularly, were deſcribed under the veil of hieroglyphics, we are juſtified in ſeeking out its meaning; eſpecially if ſuch enquiry can add to the ſtock of knowledge, or ſerve the cauſe of truth and religion. A late writer (Kett, Hiſtory the Interpreter of Prophecy, Vol. iii. p. 328.) ſeems ſenſible of the advantage of ſuch enquiry. "Let them, ſays he, conſider with particular "attention the Chaldean ſphere, recording as it were, the "earlieſt annals of the world firſt written in the heavens. "Then ſearch the earth for teſtimony, for the earth bears "conſtant witneſs to the truth of the Moſaic hiſtory."

Now this Hieroglyphic is contained in the following XII. ſigns: the RAM, the BULL, the TWINS, the CRAB, the LION, the VIRGIN, LIBRA, the SCORPION, SAGITTARIUS, CAPRICORNUS, AQUARIUS and the FISHES. Of the firſt ſix I ſhall treat in their order in this chapter.

It has been made the ſubject of frequent and eager enquiry, why ARIES or the RAM, has in all the ancient ſpheres, the Greek, Indian, &c. been made the firſt of the ſigns. Αἰγυπτίων ἀεὶ ἀπὸ Κριοῦ λαμβανόντων τὴν ἀρχήν ſays Theon upon Aratus, p. 69. This however will ſoon ceaſe to excite our wonder, in caſe we ſhall find, that this ſign is the ſymbol of the DIVINE BEING, or rather of a certain Act of his, viz. the Providential

Care and Univerſal Government, which he exerciſes over all his creatures and the works of his hands; and of the relation which he bears to them as their all-powerful Father, their Creator, and gracious Preſerver; ſo that it is a ſymbol not in an abſolute but merely a relative ſenſe; and implies only a certain act of his, which act, as it can only ariſe from him, neceſſarily leads the human mind to him as its author. The reaſons for this opinion may be as follows.

1ſt. Scripture every where repreſents the relation of men to God, as that of his people and the ſheep of his paſture, and this where it celebrates him as the Creator of the world and the Lord who hath made us. Vide Pſ. xcv. 7, &c. c. 3. In Pſ. xxiii. 1, 2. David calls the Lord his ſhepherd, who makes him lie down in green paſtures. And when he goes aſtray, Pſ. cxix, 176. deſcribes himſelf as a loſt ſheep. Under which image Iſaiah liii. 6. deſcribes the degenerate Jews, and Chriſt ſays the ſame thing, Matt. x. 6. xv. 24. The Lord is the ſhepherd of Iſrael who leads Joſeph like a flock, Pſ. lxxx. 1. Chriſt is the ſhepherd that was to be ſmitten and his ſheep ſcattered, Zech. xiii. 7: and that lays down his life for the ſheep, John x. And his paſtoral office is deſcribed by Iſaiah in nearly the ſame words. We ought next to conſider who is the *natural* ſhepherd of the *real* ſheep, and whom has the Author of Nature made the Father of the flock and inveſted with the tender office of leading them to green paſtures, and of watching over them, and who is it whom they all naturally follow after, in ſame manner as the human race ought to obſerve and obey their father in heaven: and who is this but the

RAM? Therefore in the language of nature and ſcripture combined together, the relation of the author of nature the GOD and Father of us all, to all his creatures, the works of his power and productions of his wiſdom, will be the ſame as that of the ram to the ſheep: and conſequently the RAM will be the ſymbol thereof.

2ndly. Let us now conſult the lights we may derive from profane authors on this ſubject. The Being whom they conſidered as the Supreme, was worſhipped under this very ſymbol, by the Ammonians, in Egypt and over many parts of the Eaſt.—Herod. L. ii. Ἄμμουν γὰρ Αἰγυπτίοι καλέουσι τὸν Δία.—Euſ. Pr. Ev. L. iii. 3. Δία ὑπο τινὼν Ἄμμωνα προσαγορέυομενον.—Orig. in Exod. Hom. iv. Hammonem Jovem in Ariete venerantes.—Min. Felix. Jupiter cum Hammon dicitur, habet cornua.—Macrobius Sat. L. 1. Cap. xxi. Hammon arietinis pictus cornibus. Lucan. ix. 513. Stat corniger illic Jupiter, &c. et tortis cornibus Ammon.—Ovid. v. 326. recurvis Nunc quoque formatus Libys eſt cum cornibus Ammon.—Grotius in Aratum. P. 50. "Alii hunc (ſcil. Arietem) eſſe Jovem "Ammonem dicunt ut Hyginus et Iſidorus, Cap. lxx. "in Mathematicis." Proclus on the Timæus of Plato. "The Ægyptians had a ſingular veneration for the Ram, "becauſe the image of Ammon bore his head." Herod. Euterpe xlii. "The Thebans ſay that Jupiter conſented "to be ſeen by Hercules, who had entreated ſuch fa-"vour; and that a Ram being killed he put on his fleece, "and ſo appeared to Hercules, whence his image was "repreſented with a Ram's head." Diod. Siculus L. i. P. 22. "It is related that Ammon had a Ram's head "becauſe his helmet bore this enſign; or as ſome ſay,

" he really had horns." Martianus, " Ammon apparuit " cum Arietinis cornibus et lanicio veſtimento et ſitien- " tibus undam fontis exhibuit." And another ſays, " Ju- " piter arietina forma, vel umbilico tenus (Curtius L. iv.) " arieti ſimilis, cultus: quod hic, Libero patri, exercitum " ducenti ſiti fatigato, et Jovis patris imploranti auxi- " lium, ſtatim viſo Ariete, fons exiluit arenis."—Indicaturi calorem mundanum, Arietem pingebant. Abenephi apud Kircher, Oed. Æg. Tom. iv. P. 113.—Et ibidem ex Rabbi Jehuda in Libro Zohar. Ægyptii adorabant Signum Arietis, igne armatum. Hyde de Rel. Vet. Pers. P. 98. In Lybia apud Ammonios, Jupiter colebatur ſub forma capitis Arietini.

Thirdly. The natural wants of men render ſociety neceſſary to their well being, while the variety of talents which they poſſeſs, qualify them remarkably for ſuch a ſtate. Among theſe talents, language or the power of exciting ideas is the principal; and this is capable of being effected two ways, either by the things themſelves or their repreſentations, which are hieroglyphics, or ſecondly by words, the artificial ſigns of thoſe things. As then in both theſe caſes, the ſame effect is produced viz. the exciting of the ſame idea; and that may be done equally either by the ſymbol or the word, we might naturally be led to ſuſpect, that a very near connexion between theſe two methods ſubſiſts. To ſhew the exiſtence of ſuch connexion, I ſhall produce a few inſtances: Plut. de If. et Os. The word Oſiris denotes many eyed: and to repreſent him their king they paint an eye and a ſceptre. Horapollo, P. 10. To denote the ſoul, the Ægyptians paint an hawk, becauſe in their language Baieth is

an Hawk; and Bai ſignifies the ſoul. Same author, P. 52. tells us, that to denote the Ægyptian letters, or a ſacred ſcribe, they paint ink and the inſtrument by which they make bread; ſignifying that they who have a plentiful ſupply of this neceſſary article will apply to letters and ſtudy. Now the word which ſignified learning, was, he ſays, Sbo, which denoted alſo plenum alimentum.

Again, the ſerpent (whoſe Heb. name is עפה) is in ſcripture a ſymbol of life. Numb. xxi. 8. John iii. 14, 15. And Moſes tells us Eve was ſo called becauſe the mother of all living. Here the verb חוה, which in ſound perfectly reſembles the former word, differs little from the verb היה which ſignifies vixit. Gebelin remarks the ſimilitude of לב Cor. לביא Leo, and לאב terra arida et montana. From them he concludes the relation of words and ſymbols; and infers that we may find the ſenſe of the latter by comparing them with the correſponding words.

I next apply theſe obſervations to the matter in queſtion; and cannot avoid remarking the near coincidence of the two Heb. words אל Deus and איל Aries. Connected with theſe are the remarks I have to offer on the name Ammon. For this word many derivations have been offered; from ἄμμος Arena; or from חמה Sol or Ham ſon of Noah, which laſt Voſſius de idololatria prefers. From a paſſage in Nahum. iii. 8. I am inclined to believe it ſhould be written with the letter aleph; and ſo we find it written in the Coptic in Kircher. When we have thus written it, we ſhall find in it all thoſe deſcriptions which the Almighty gives of himſelf. Thus he ſtiles himſelf long ſuffering and of great mercy; and

one ſignification of the Syr. word אמן is tardus ſegnis. Again he is ſtiled Shaddai, or Almighty, as it is ſuppoſed. But it might be derived from the word ſignifying Uber, and therefore might denote his ſupplying all things living with plenteouſneſs. Now the above mentioned Hebrew word ſignifies alſo nutrio. Again he is ſtiled a God that hides himſelf; no man can ſee his face and live, Exod. xxxiii. 20. No man hath ſeen him at any time, John i. 18. Pſ. xviii. 11. He made darkneſs his ſecret place —I. Kings viii. 12. The Lord ſaid he would dwell in thick darkneſs. Now Manetho tells us (Plut. de Oſ. et Iſ.) that in the Egyptian language, Amun meant abſconditum. Again, he is ſtiled the God of Truth, the only true God, to be worſhipped intr uth: and his truth is every where celebrated in the Pſalms and ſaid to endure from generation to generation. And in Deut. vii. 9. he is called הנאמן a faithful God. But the above mentioned verb ſignifies in Hebrew verax eſſe.

From theſe remarks I ſhould think it no improbable ſurmiſe that in the early ages of the world, this name Ammon might have belonged to the Supreme Being, although afterwards abuſed to the purpoſes of idolatry, whoſe cuſtom it was to apply the names, characters, and attributes of the true God to falſe or imaginary beings: as we find done in the name Jehovah, whoſe relation to Jove which was borrowed thence can be ſcarcely doubted.

Fourthly. Let us next conſider how Scripture deſcribes the Supreme Being. He characteriſes himſelf as a jealous God, and Exod. xxxiv. 14. ſays, the Lord whoſe name is Jealous. Conformable to which, ſcripture every where terms idolatry or the revolting from him, by the

name of adultery. But Pierius tells us, p. 122. the Egyptians made the ram the ſymbol of Ammon, to be the ſymbol of jealouſy and rivalſhip.

Again, Daniel vii. 9. deſcribes the ancient of days as having his garment as white as ſnow and the hair of his head like pure wool. And here I ſhall cite a paſſage from Grævius in Lection. Heſiodæis. Theog. 499. "Mos "fuit Veterum, ut ornarent Deorum Statuas Templa "et Aras, lanâ: Sic Plutarchus in Theſeo, ramum ex "oleâ ſacrâ decerptum, ἐρίῳ λευκῷ κατεστεμμένον ait. Sic "ſolebant Lares lanâ cingi: et fores ac aræ laneis vit-"tis ornari cum rem ſacram eſſent facturi. Sic Plato "Homerum ex republicâ ablegans, non ablegat ut ſce-"leſtum ſed ut divinum et dignum qui inſtar Dei un-"geretur et lanâ coronaretur." And in the Grecian Fables, Pan deceives Luna, under the aſſumed form of a ram with a white fleece. Thus we ſee both ſacred and profane writers agree in attributing to the Supreme, or to him whom they regarded as ſuch, wool, the veſtment and covering of the ram.

In every part of ſcripture horns denote power: they may denote alſo rays of light, the ſame verb ſignifying lucco. And in Hab. iii. 4. They are deſcribed as proceeding from his hand. They may then be applied to him, either as emblems of power, or of that glory with which he clothes himſelf as with a garment, Pſ. civ. 2.

Again, Grotius in Aratum, gives us an ancient repreſentation of this ſign. A circle of ſtars, ſurrounds the ram; which circle is the Zodiac. Now Job xxii. 14. and Iſaiah xl. 22. deſcribe the Lord as ſitting or walking upon this circle.

Fifthly. Let us next conſider the abſtract ſignification of the ram in the language of nature. The writers of hieroglyphics always explain rams to denote princes or ſovereigns. In Homer—a King is called, ſhepherd of the people. Artemidorus.—Per Arietes intelligendi ſunt principes, reges.—Bas. in Hexaem. Hom. vi. Sub Ariete natus erit grandi et elato animo, ἐπειδὴ ἡγημονικὸν ὁ Κριὸς. Manilius.—Aurato Princeps Aries in vellere fulgens. In this light then it might perhaps be no improper ſymbol to repreſent the univerſal Sovereign or Lord of all, in his relation to his creatures.

The ſecond Aſteriſm is TAURUS, the BULL. That this is the ſymbol of the OCEAN that covered the earth, or even of the earth itſelf in its chaotic ſtate, before the Almighty ordered the waters to be gathered into one place and the dry land to appear, is what I now proceed to ſhow.

Firſt. That the earth was originally in a liquid ſtate in a great meaſure, is a truth, which revelation aſſures us of, and all our reſearches in Natural Philoſophy fully diſcover. Now the attributes of the ocean are ſtrength, impetuous motion, an immenſe extenſion and a bellowing noiſe, (Pſ. xlvi. 3.—lxv. 7.—Job xxxviii. 8—11) all of which ſeem to be properly expreſſed by the Bull. Virgil has his fortes invertant Tauri: and Horapollo L. 1. p. 58, witneſſes thus of the Ægyptians. Fortitudinem innuentes, Taurum pingunt. For the Hebrews we find אבּיר fortis et ſynecdochice Taurus; whence perhaps the God Apis derives his name, only by a change of the laſt letter. The epithets of the ſea generally relate to the noiſe of its waves, and Neptune is ſtiled Μυκητὴς, i. e. Mugitor.—

Plutarch Quæſtiones Græcæ xxxvi. "Poetæ dicunt bubulo "pro magno, ſic βοῶπιν Poeta dicit magnis oculis præditam, "βουγάϊον qui glorioſe ſe jactat." Here the Bull denotes any thing great and the Ocean is confeſſedly the greateſt object on the earth.

The poets paint Oceanus with the head of a Bull, and Euripides ſtiles him Ταυρόκρανος, Oreſt. 1380. Both Homer and Heſiod ſtile Ocean ποταμὸς: and all poets repreſent rivers with the heads and horns of Bulls. Horace has Tauriformis Aufidus; and Virgil, Rhenus bicornis. One commentator ſays, Ταυρόκρανους vocant flumina Græci, quæ cum cornibus pinguntur, quia mugitum habent velut Boves. And Feſtus, Taurorum ſpecie ſimulachra fluminum quia ſunt atrocia velut Tauri.—Phurnutus.—Fluvios cornutos et tauricum intuentes pingunt. Pierius.—Cornua fluviis tribuuntur ab eorum lapſibus flexuoſis. Hence the Bull is the animal ſacred to Neptune and the victim to be ſacrificed to him, Homer Ody. iii. 4. Iliad xx. 404. Virg. Æn. iii. 118.

Secondly. D'Hancarville has noticed a vaſt variety of ancient monuments of every country, in which the Ox is repreſented in the act of butting with his horns upon an egg. From him I tranſcribe the following remarks. Vol. i. p. 65. "We ſee this emblem at Meaco in Ja-"pan, in a temple called from its form, the Temple of "the Ox. He there ſtands with his forefeet on an egg "of enormous ſize which he attacks with his horns, "while his hind feet reſt on ſtone and earth mixed to-"gether, under which and the egg appears much wa-"ter. But according to the Coſmogony of Japan, the "world before the creation was incloſed in a great egg,

" the ſhell of which was braſs: with this egg the world
" drove on the water, till the moon by her piercing
" light drew up ſome of the bottom thereof, which
" afterwards growing together became earth and ſtone;
" on which the egg lay faſt; and the Ox finding it,
" butted ſo violently againſt the braſs ſhell, that break-
" ing it the world iſſued forth. Conformably to this, Or-
" pheus repreſented the Chaos under the form of an
" immenſe egg. Recogn. Clem. in Coll. P. P. Tom. i.
" p. 589. The egg of the Chaos divided into two, is
" to be ſeen on a medal of Syracuſe, whoſe reverſe ex-
" hibits the Ox in the ſame attitude as at Meaco, and
" placed between two dolphins, the ſymbol of water.
" More than 600 medals of different Greek cities bear
" the ſame emblem impreſſed, and conſtantly repreſent
" the Ox as is done in Japan." To explain this ſymbol I muſt obſerve, what hieroglyphic could more aptly expreſs the Ocean, which by being ſubject to alternate flux and reflux did thus ſtrike on the ſolid globe as the Bull butts on the egg with his horns, of which D'Ancarville ſeems in ſome degree ſenſible, vol. i. p. 71. when he ſays, this Ox, the firſt ſymbol of the act of creation; although he generally ſuppoſes the Ox to repreſent the Almighty Power of the Supreme Being, and thus confounds the cauſe and the effect, the Creature and its Great Creator.

Thirdly. The ocean which covered the earth, was that which probably, under the direction of the Divine Power, fitted it for the production of fruits and rendered it fertile, as the Nile, alſo called Oceanus, did Egypt. Diod. l. 1. p. 17. And hence Thales, prince of the Ionic ſect,

who borrowed his ſyſtem from Egypt, taught that ocean or water, was the principle of all things; and God, that Mind which formed every thing out of water. Cicero de N. D. l. i. c. 10. But from the remoteſt antiquity the Egyptians conſecrated the BULL, as the ſymbol of fecundity. Savary, vol. ii. p. 342. The Greeks followed this in their repreſentations of the Cornu Copia: which was this animal's horn filled with fruits. Hyginus and Ovid, Faſt. v. make it indeed the horn of Amalthea the Goat who nurſed Jupiter; but Diod. Siculus makes Amalthea a woman, and queen of a fertile place, called Heſperium Cornu, which reſembled an ox's horn. Virgil calls him Oceanum patrem rerum, and Apuleius. Met. 9. ſpeaking of the ſacred Cow, ſays, Erat ea bos omniparentis deæ fæcundum ſimulachrum. Among the Indians we find Camdoga, the Cow of Plenty: and in Hebrew from פרה fructificavit is probably derived פר Juvencus: and the ſame animal is called Phar in the Ammonian language according to Mr. Bryant. Analyſis, vol. ii. p. 425. The tail of the Bull on which Mithras rides, ends in ears of corn. Montfaucon Ant. exp. tom. ii. plates ccxv. ccxvi. ccxvii. In Virgil, Ariſtæus having loſt his bees, reſtores their race from the ſlaughtered carcaſe of the ox; ſo that according to him Ocean is even the parent of the human ſouls whom bees are the ſymbols of. Agreeable to all this doctrine, the poet repreſents Venus the Deity of Generation, and who ſprung from Ocean as preſiding over Taurus. His words are: Manilius 2do. Aſtr.

" Lanigerum Pallas, Taurum Cytherea tuetur
" Formoſus Phœbus Geminos, Cyllenia Cancrum
" Jupiter et cum matre Deum, regit ipſe Leonem."

Fourthly. Let us now proceed to inveſtigate by the help of the ſacred writers, what the BULL denotes in the language of nature or of things, i. e. where ideas are excited in the mind by things, without the intervention of words. Such is the proper language of the author of nature to his creatures: and in this language did GOD inform Ægypt's king, Geneſis, xli. 18, of the approach of ſeven years of plenty under the image firſt of ſeven fat oxen; and afterwards of ſeven full ears of corn. Hence the writers on hieroglyphics conſider the ox as the emblem of the year; and the reaſon why it ſhould denote the year ſeems to be this. It does properly denote the ocean, which at preſent covers more than half of the earth, or the earth covered with ocean entirely, i. e. the chaos: and hence Macrobius tells us, Sat. l. 1. xix. Ægyptii cum terram ſcribunt hieroglyphicis literis ponunt bovis effigiem: and when Calanus inſtructed Alexander to place the ſeat of his empire in the midſt of his dominions, he did it by ſtanding on a bull's hide, which thus became the ſymbol of the ſurface of the earth. And as this revolves about the ſun in one year, the ſymbol will therefore denote the year, in the ſame manner as among ſeveral nations (the Hebrew for inſtance) the word ſignifying moon denotes alſo a month. Thus we ſee a ſubſtitution made, and for the earth in its original or aqueous ſtate, is ſubſtituted a certain ſpace of time. And we have an example not very unlike this in Horapollo who tells us that the fourth part of an acre of ground denoted the year among the Ægyptians. They uſed the fourth part to mark the fourth part of a day added to the 365 days: and a certain portion of earth

by being ſubſtituted for the whole earth, denoted the year. The Greeks denominated the year πλειὼν from the Pleiades, which are ſtars ſituated in Taurus. Theon. in Aratum, p. 35. And the Heliacal riſing of theſe ſtars announced in Greece the times of harveſt and ſummer, as their ſetting in the morning, (i. e. their coſmical ſetting or acronychal riſing) when they were in oppoſition to the ſun, marked the beginning of winter and time of ſowing. Thus they divided the year in equal parts; and therefore the animal whoſe name the conſtellation they were in bore, might in that particular nation have denoted the year. The Bull then appears to me to have the following ſignifications all connected with each other. Firſt. The ocean; and therefore it denotes the chaotic earth, which was covered with ocean and is ſuppoſed by many to have been in an aqueous ſtate. Secondly. The preſent terraqueous globe; becauſe the ocean covers the greateſt part thereof and is therefore put for the whole. Thirdly; the year: by the common and frequent ſubſtitution of time for ſpace.

Fifthly. Mithras among the Perſians denoted the ſun; and Porphyry in his book de Nympharum Antro, repreſents him as the Father of all things and the Creator of the world. But the ancient monuments deſcribe Mithras riding upon a bull, whoſe horns he twiſts and whoſe throat he cuts. In this emblem I diſcern the Almighty Power, ſubduing the ocean and reſtraining its force, agreeable to the ſublime deſcription in Job, xxxviii. 8. 11.

Sixthly. Bacchus, whom Newton from the ſtriking ſimilitude of their actions has been induced to ſuppoſe

the ſame with Oſiris, denoted the power that preſided not merely over wine but over all humidity. Plut. de Of. et If. But Bacchus was ſtiled Tauriformis; and repreſented, as Athenæus aſſures us, at Cyzicus under the form of a Bull; and Plutarch aſſerts, that moſt of the Greeks gave his image the ſame form. Hence on medals dolphins and other ſymbols of water are found with the Bull. To Oſiris were conſecrated the ſacred Bulls of Egypt, Apis and Mnevis; and worſhipped, particularly the former, becauſe the ſoul of Oſiris was believed to have tranſmigrated into him. So ancient was this idolatry that the Iſraelites brought it out from Egypt: and the calf which they made has been held to be a repreſentation of the zodiacal Aſteriſm. But to Oſiris is aſcribed the invention of agriculture, and ſome have ſuppoſed him only a perſonification of the Nile, whoſe earlieſt name was Oceanus. And Plutarch de If. et Of. p. 364. tells us "Eſſe enim Oceanum apud Homerum Oſi-" rim et Tethyn Iſidem dicunt." Thus mythology by rendering the identity of Bacchus and Oſiris with each other, and of both with the Ocean, a matter of probability; and by connecting both Bacchus and Oſiris with the Bull; ſeems at the ſame time to eſtabliſh the connexion of the Bull and the Ocean.

Seventhly. Of all the zodiacal ſtars, the Pleiades only (ſo called ſays Theon on Aratus, p. 35. becauſe they are uſeful to mariners) and the Hyades, both ſituated in the conſtellation TAURUS, are thoſe which have been uſed in the moſt ancient times for nautical purpoſes. Heſiod, Ἔργ καὶ Ἡμ. ii. 237.—If we ſuppoſe TAURUS to be the

ſymbol of the ocean, we ſhall be able to form to ourſelves, what it was that determined the firſt navigators to ſuch excluſive preference, and perceive that it was natural for them in this caſe to have ſo done.

The third ſign which the ſphere offers to us, is that of GEMINI or the TWINS: As this is not a repreſentation of animals, like the former, and moſt of thoſe which are to ſucceed; but of the human race; I ſhall therefore not have it in my power to adduce ſo many arguments in favour of my hypotheſis, which is that theſe TWINS are the ſymbols of DAY and NIGHT. But ſuch as they are, I now proceed to ſtate them.

Firſt. The preceding quotation from Manilius, in which Phœbus the God of light preſides over the GEMINI, plainly ſhews the connexion to be ſuch as I ſuppoſe it.—Theſe twins, according to ſome writers, are Hercules and Apollo; according to others Bacchus and Apollo; as the Grecian mythology aſſerts, they are Caſtor and Pollux: but Plutarch terms them Helitomenos and Harpocrates.—Kirch. Oed. Ægyp. tom. ii. pars 3. p. 154. "Aiunt enim Ægyptii Iſidem ab obitu cum Oſiride con-" cubuiſſe, ex eoque gemellos ſuſcepiſſe Helitomenon et " Harpocraten: eoſque poſtea in cœlum tranſlatos huic " manſioni prælatos fuiſſe."

Secondly. Scripture every where perſonifies DAY and NIGHT. Thus Pſ. lxv. 8. The morning rejoices.—Has a dwelling place, Job xxxviii. 19, 20: Has eye-lids, Job xli. 18: Looks forth, Cant. vi. 10.—Has wings, Pſ. cxxxix. 9: Has a womb, Pſ. cx. 3: Has a ſon, Iſ. xiv. 12.—But Day and Night are moſt beautifully perſonified in Pſ. xix. 2, 3, 4. where they are deſcribed as proclaim-

ing the praiſes of their Creator (who ſays, Iſ. xlv. 7. I form light and create darkneſs) in the expreſſive language of nature: although they have neither ſpeech nor language, yet the Pſalmiſt obſerves, that their words go out over all the earth. A pſalm the more remarkable as it is written all throughout in the language of things, and as the Zodiac is mentioned therein as the tabernacle of the Sun, whoſe paſſage from one ſign to another is compared to that of a bridegroom going forth from his chamber: the ſigns being called the houſes by the ancient aſtrologers.—And that perſonifications of day and night were in uſe among the Orientals, appears from Hyde. p. 271. Apud Gjeuharium, *ſuccedentes* vocantur Angeli Diei et Noctis, quia ſucceſſivis vicibus in perpetuum ſe invicem excipiunt, dicendo *Laudes Deo.*

Thirdly. Profane authors alſo perſonify them. Thus Sophocles χρύσεας ἀμέρας βλέφαρον. And Euripides νυκτὸς ἀφεγγὲς βλέφαρον· And Heſiod. Theog. 748. deſcribes their ſucceſſion thus:

——————ὅθι νὺξ τε καὶ ἡμέρα ἆσσον ἰοῦσαι
Ἀλλήλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν
Χάλκεον· ἡ μὲν ἔσω καταβήσεται, ἡ δὲ θύραζεν
Ἔρχεται· οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἔεργει.

Which lines are thus tranſlated by Cooke;

Where Night and Day their courſe alternate lead;
Where both their entrance make and both recede,
Both wait the ſeaſon to direct their way,
And ſpread ſucceſſive, o'er the Earth their ſway:

Montfaucon. Supp. de l'Antiq. expliq. tom. i. p. 39. Certum eſt, Græcos per ſe diem humanâ formâ depinxiſſe.—The Ænigma of Cleobulus, which ſignified the year was this:

One ſire, twelve ſons, from every one a race
Of thirty daughters, with a double face.
Their looks are black and white alternately,
Immortal they are all, and yet all die.

Pauſanias in Eliacis.—Cypſelus of Corinth gave a ſilver coffer to the temple of Olympian Jove. We ſee there a woman who holds two infants in her arms, one who ſleeps, the other who ſeems to ſleep. Gebelin, vol. iii. p. 461. explains this woman to repreſent the eternal and celeſtial night that preceded creation, and her two children to be day and night. The ſame author explaining the Phænician mythology concerning Saturn, makes the ſeven ſons that Saturn has by Rhea or the earth, of whom the youngeſt was conſecrated as ſoon as born, to be the ſeven days of the week, of whom the ſeventh is the ſabbath; and in like manner the ſeven daughters he has by Aſtarte or the moon, to be the ſeven nights.——Lilius Gyraldus. "Theodectes Phaſelites diem ac noctem in "fabula Oedipi ſic ænigmate expreſſit.

Εἰσὶ καστίγνηται διττὰι ὧν ἡ μία τίκτει
Τὴν ἑτέραν. αὐτὴ δὲ τικτῶσα πάλιν γ' ὑπὸ ταύτης.

Athen. l. x. p. 451.

"De hac vero eadem re ſophiſtam quendam regis Ægyp-"tii Æſopo ænigma propoſuiſſe legimus. Eſt templum

" magnum, et in ipſo columna, duodecim habens urbes,
" quarum quælibet 30 trabibus ſuſtinetur, has vero trabes
" duæ mulieres circumeunt. Cui Æſopus, Templum
" eſt Mundus, Columna Annus, urbes menſes, trabes
" dies, et duæ mulieres dies et nox."——Martianus Capella de Nupt. Philolo. l. i. p. 20. Poſt hos duorum una quidem germanaque facies, ſed alius lucis ſidere, noctis alius refulgebat,—Speaking of the Dioſcuri.

Fourthly. Day and night are not only perſonified thus by both ſacred and profane writers; but they are alſo ranked among the Gods in the Mythology of Egypt. Jablonſki, p. 36. thus enumerates them. Ignis, Aqua, Terra, Cœlum, Luna, Sol, Dies, Nox. The ſame author quotes the following inſcription in which they are mentioned. Oſiris the moſt ancient king of all, to the immortal Gods; the wind and heaven, the ſun and moon, and earth and night and day, and love the father of all that are and ſhall be.

The eight principal Gods of Egypt are thus enumerated. Maurice, p. 331.

Jupiter Ammon—Ram. } Iſis ——— Virgo.
Oſiris —— Bull. } Hercules and Apollo—Gemini.
Mercury — Cancer. } Pan — Capricornus.
Typhon — Scorpio. } Canopus — Aquarius.

But we know that the ſigns of the Zodiac were each conſecrated to ſome deity who preſided over it.—Hence then it would ſeem, that the Egyptians applied the ſign Gemini to day and night, and conſequently underſtood them by it.

Fifthly.—Let us next conſult the Mythology of Greece. It calls them Dioſcuri or ſons of Jupiter: they are born

from an egg: they are called by a common name Ἄνακες: and they are deſcribed as poſſeſſed of an immortality of exiſtence ſo divided among them, that as one dies, the other revives. Homer Odyſ l. xi. 371.

> By turns they viſit this Ætherial ſky;
> And live alternate and alternate die.

Now this furniſhes a complete deſcription of DAY and NIGHT. They ſpring from the egg of chaos at which the Bull has butted with his horns; and the firſt production of the Almighty power is that of DAY and NIGHT: they are the ſons of Jupiter; for by him is meant, as I ſhall hereafter make it appear, the ſolar year of 360 days: their name Ἄνακες may be derived from the Hebrew ענק Torquis, and denote their ſurrounding the earth like a ring or collar: they are immortal, agreeable to the divine promiſe, Geneſis viii. 22: and one reviving as the other dies, plainly points out their mode of ſucceſſion. A matter ſo clear, that Euſtathius interprets the above words of Homer, as deſcriptive of the hemiſpheres, one enlightened, the other obſcured, i. e. of day and night.—Again, the Dioſcuri are conſidered as moſt beneficial to mariners, and how ardently does the wearied mariner wiſh for the returning day, Acts xxvii. 29. Pſ. cvii. which generally is found to allay the tempeſt.

The fourth image, delineated on the ſphere, is that of CANCER or the CRAB: and as I hold it to be a matter of no ſmall difficulty, and of great importance, truly to aſcertain the meaning of this ſymbol, ſo I ſhall endeavour to make it appear that this image denotes the viſible

Heaven, or Starry Firmament. To eſtabliſh this hypotheſis I adduce the following arguments.

Firſt. Whoever conſiders the form of the Heavens, muſt perceive that a general ſimilitude between them, and this animal or the Tortoiſe (for I conſider the figure on the ſphere as equally denoting either animal) takes place.—The Heavens are a ſegment of a ſphere cut by a plane not paſſing through its center; which plane is called the horizon: and they have an apparent motion from eaſt to weſt. The animal conſiſts of a circular plane touching the earth, over which is raiſed a ſpherical ſurface in form of an arch or vault: and its motion is performed not progreſſively like that of other animals, but by legs proceeding from its ſides.

Such reſemblance was not unperceived by Mr. Hodges in his book called Elihu, p. 26. and that the Heaven was conſidered as an animal or at leaſt compared thereto, we have the following authorities.—Achilles Tatius. Iſag. in Phæn. "Nec dubitant Philoſophi, quin ſit ani-" mal, cœlum; cum et per ſe moveatur; eſt autem " animantis proprium a ſeipſo moveri." In the Aſiatic Reſearches, vol. ii. p. 402. Sir William Jones quotes a paſſage from the Bhagavat to the following purport. "Some imagine yon celeſtial ſphere to repreſent the " figure of that aquatic animal we call Siſumara," which word we are told ſignifies, in the Perſian language, a lizard, an animal of a figure not unlike that aſcribed to the dragon. Here then we ſee the Heaven repreſented by an animal and that of an aquatic nature, exactly as I have ſuppoſed it done on the ſphere by Cancer.—And that we may carry the alluſion ſtill further, the

Indian Zodiac, given by Mr. Maurice, repreſents the Crab as compoſed of a number of annuli, which furniſhes no bad idea of the ſolid orbs or ſpheres of which the Heaven was ſuppoſed to conſiſt; nearly in ſame manner as Hutchinſon and Shaw ſuppoſe the worſhip of the onion originated in Egypt, from a fancied reſemblance which the ſpheres bore to its various coats or tunics.—And what ſtrengthens theſe opinions is the reflection, that in many eaſtern languages, the Heaven has owed its name to its figure and motion. Thus, in Pſ. lxxvii. 9. גלגל (from גלל volvit) denotes the Heavens: and Hyde de Rel. Vet. Perſ. p. 264. derives Aſoman, cœlum, from its revolution.

Secondly. Let us now conſider the Heaven under its various attributes, that we may thence diſcover what is the proper ſymbol thereof in the language of nature. Now theſe attributes I make to be three, ſolidity, eternity, and beauty.

With reſpect to the firſt, Homer calls the Heavens πολύχαλκον, and the lxx render רקיע by Στερέωμα; and Job xxxvii. 18. ſpeaks of them, as being ſolid or ſtrong as a metalline ſpeculum. And Moſes, Lev. xxvi. 19. Deut. xxviii. 23. threatens the impenitent Jews, that their heavens ſhall be as iron and as braſs: and Heſiod ſays, that the heavens were formed to be the firm ſeat of the Gods. Now this ſolidity rendered them capable of being a ſubſtratum: Accordingly when the Indian philoſopher was aſked what ſupported the earth, which in the infancy of ſcience was ſuppoſed an infinitely extended plane, he returned for anſwer, that it was a Tortoiſe; underſtanding probably thereby the Heaven, which from the appa-

rent motion, was made every day to ſubſide below that plane to which he beſtowed the name of the earth, and conſequently to be a ſubſtratum or ſupporter thereof. The ſhell of the Crab or the Tortoiſe, being vaſtly ſtronger than the ſkin that covers other animals well expreſſes ſuch ſolidity: and when we would wiſh to give all poſſible ſupport and ſtrength to any building, can we do it otherwiſe than by the form of the arch or vault?—Agreeable to all the above, India connects her God Vichnou, who is the ſupporter of all things, with the Tortoiſe; and in her Oriental Zodiac, repreſents the aſcending Node by an headleſs human figure expreſſive of the moon, ſtanding upon a Tortoiſe; and when her mythology relates the fable of the churning of the ocean, the mountain Mandar is placed upon a Tortoiſe.

The ſecond attribute is eternity or indeſtructibility; and this ſeems the conſequence of the former. That the Egyptians attended to this property of the heavens is evident from the following authorities. Plut. de Iſ. et Oſ. Cœlum quia nunquam ſeneſcit, corde picto ſignificant, cui focus ardens eſt ſubjectus.—And again; Aſpidem, ut ſenii ſecuram, ſyderi comparaverunt.—But the ſame remark has been extended to the animal of whom I ſpeak. Artemidorus. Teſtacea, qualia Cancri, Paguri, ſenectam exuunt.—Thus here we have another point of ſimilitude.

The third attribute is Beauty.—When we conſider the name of the tortoiſe, in Hebrew צב, we cannot avoid perceiving a ſtrong likeneſs between it and צבא Exercitus: and particularly the hoſt of heaven or the ſtars, Gen. ii. 1.—But it has alſo a ſtrong reſemblance to the word צבי gloria, decus, as Mr. Hodges obſerves, Elihu. p. 26.

Thus the ideas of the tortoiſe and beauty, ſeem related; and that thoſe of the laſt and of the heaven were anciently connected, we learn from Sanchoniatho, who ſays, "From him, that element which is over us, from its "excellent beauty is called heaven." And thus in this point of view, we may diſcern ſome relation between the ſign and the object of which I ſuppoſe it the ſymbol.

Thirdly. Let us now conſider the nature of the animal itſelf, that we may be able to diſcover what the meaning of this ſymbol can be.—And here Pierius, p. 338. informs us, that when the Egyptians wiſhed to deſcribe the diſcovery of any thing ſecret, and to ſhew that it was brought to light, they painted a crab or ſuch kind of teſtaceous fiſh, with a torch annexed.—For theſe fiſh, who delight in concealment, come from their retreats in the night ſeaſon, when a light is brought near them, and feed then moſt heartily.—Now this affords another point of compariſon with the ſtarry firmament; for the ſtars ſeem concealed all the day, and become viſible only in the night: around the lucid orb of the moon, and thence have afforded to the Grecian poet, the matter for his beautiful ſimile.—Thus both day and night, thoſe twin brothers of the firmament, celebrate the praiſes of their Almighty Parent; the firſt by removing the veil which night had ſpread over nature's face, and ſhewing the beauties of the animated creation; the other, by diſplaying an immenſity of worlds, the noble theatres of his unbounded Power, Wiſdom and Goodneſs. Again, Horapollo tells us, that the Egyptians denoted the ſtars by the ſcales of a ſerpent: and Clemens Alex. Str. l. v. p. 657. that they ſignified the

oblique track of the ſtars by the tortuous ſinuoſities and ſpiral motions of ſame animal. But the ſcales of a ſerpent bear ſome reſemblance to the ſhell of the crab, and the ſame creature's motion is equally winding and oblique, and therefore may with equal propriety denote the ſame object.

Fourthly. Let us now endeavour to inveſtigate the connexion between the ſymbol and the thing ſymbolized, by the help of thoſe lights which ſacred and profane antiquity combined together ſupply.—And here Macrobius, lib. i. c. xxi. de ſomnio Scipionis, informs us that the Lion was aſſigned as the houſe of the Sun, and Cancer as that of the Moon, becauſe they were in thoſe ſigns "in ipsâ geniturâ mundi naſcentis." And the aſtrologers define the houſe of a planet thus, Domus principalis planetæ eſt, in quo creatus eſt; Sic Leo eſt Domus Solis, Cancer Lunæ. Now Scripture teaches us that the moon was appointed to rule the night (whence we find her worſhipped as the Queen of Heaven, by the Heathens): and they alſo connect the moon and the ſtars together, Pſ. cxxxvi. 9. and both with the heavens, Pſ. viii. 3.—Hence it ſhould ſeem that the Crab denoted the heaven or ſtarry firmament, both having a connexion with the moon; which preſided over each of them.

Further, that a connexion was ſuppoſed to take place between the animal and the moon, is evident from the opinion that generally prevailed, that crabs and other teſtaceous animals diminiſhed with the waning moon. Thus Ælian de Anim. l. ix. "Lunâ decreſcente, Teſtacea et Cruſtacea inaniora fiunt ut Cancri."

Fifthly. On this hypotheſis, that the Crab denotes the

heavens, we ſhall be enabled to account for an opinion, that has been very generally entertained, and which is not leſs remarkable for its extravagance than for its univerſal diffuſion. It is this; that when the moon ſuffers eclipſe, ſhe is then ſwallowed by a certain Dragon.

This Dragon, which is the Siſumara of Hindoſtan, I take to be no other than Cancer; and to mean nothing more than a perſonification of the heavens repreſented under this ſymbol. For I obſerve that aſtronomers have always denominated the points in which the lunar orbit cuts the ecliptic by the names of the Dragon's head and tail. Now the eclipſe happening when the moon was in or near the Node, at which time ſhe was in or near the middle of the Zodiac, and conſequently of the ſphere biſected thereby, her diſappearing gave room to believe that ſhe was no more, and conſequently devoured by the Heavens, the only object to which ſhe had a ſenſible relation, and with which ſhe was, if I may ſo ſay, in contact, and which was perſonified by a Dragon or by Cancer.

Similar to this language of aſtronomers denoting the Nodes from the Dragon; is that of the ancients ſtiling the ſigns Cancer and Capricorn, the gates of Heaven, or gates of the Sun. Macrob. l. i. c. xvii. Cancer et Capricornus vocantur Portæ Solis.—Pierius, p. 750. tells us, that the Platoniſts deſcribe the birth and life of man by Cancer; for that ſouls deſcend from heaven into mortal bodies through the gate of Cancer, and releaſed from thence aſcend into heaven through the gate of Capricorn: which laſt they call the gate of the Gods, as the former that of men. For the Zodiac containing in

it the ſolar path, the interſections thereof with the Via Lactea, which are very nearly in the ſigns Cancer and Capricorn, might properly be ſtiled gates. Theſe gates, both of Heaven and Tartarus are mentioned by Homer, Il. L. v. viii. ix.—The gates of death are mentioned, Pſ. ix. 13. Iſ. xxxviii. 10. Job xxxviii. 17.—and of hell, Mat. xvi. 18.—Jacob ſpeaks of the gate of the Lord, Gen. xxviii. 17. and makes it ſynonymous with the Lord's Houſe; and ſame are mentioned, Pſ. c. 3. xxiv. 7, 9. cxviii. 19, 20. Such remarks warrant the opinion that the Zodiac was well known to thoſe who uſed them.

Sixthly. Let us now direct our view to the Mythology of Greece, and ſee what light we may derive from thence. And this repreſents Apollo playing on a lyre of ſeven ſtrings, which Pliny, l. ii. 22. Macrobius, l. i. c. xix. and Cenſorinus, c. ix. explain to mean the ſun exerting his influence through the heavenly ſpace upon the ſeven planets.

The lyre then is the Heavens. But Mercury is father of the lyre, which he forms from the ſhell of the tortoiſe. The Tortoiſe then or the Crab, for I conſider either as equally meant, is the ſymbol of Heaven.—Nor was the idea of the harmony of the ſpheres, reſtrained to Greece: it appears to have been very ancient and very univerſally retained over the eaſt. Thus in Iſ. lxv. 10. מני is rendered by Munſter, the planets: and Selden tells us, "A Munſtero etiam ſunt Rabbini, qui intelli- "gunt per Meni, Stellarum numerum et ſeptenarium ut "docet Kimchi, Libro Radicum."—Now I obſerve that this word מני denotes a muſical inſtrument, Pſ. cl.

And the above ideas ſeem to receive confirmation, when we conſider that Mercury, conductor of the ſouls and inventor of aſtronomy, preſides over Cancer, according to my quotation from Manilius.—But we may juſtly aſk what could ſuch a Being thus characteriſed and employed, preſide over, but the Heavens.

Again, the tortoiſe is the ſymbol of ſilence. It is ſaid to have been a nymph, thus transformed by Mercury and condemned to perpetual ſilence.—Agreeable to the poet.—Viva nihil dixi, quæ ſic modo mortua cano. But night which reveals the heavenly bodies, is that ſpace of time in which ſilence principally prevails. And thus the Tortoiſe and the Heavens are connected by their mutual relation with the ſame, viz. ſilence.

Seventhly. From conſidering the hieroglyphics of the Egyptians, there are grounds to ſuppoſe that Cancer was actually their emblem for the ſtarry heavens. On the Bembine Table, p. 41. Fig. YY: (ſee alſo Perry's View of Levant, plate vi. p. 459.) may be ſeen a female figure with a lion's head, which Pignorius explains to be Iſis: upon her head is a ſerpent, coiled in a circle and a crab in the center. This will then be an image of the univerſe, Iſis repreſenting the earth and the Crab the Heavens.—Perry alſo exhibits plate 12. p. 465. another figure in which Iſis is repreſented, having on her head a circle ſurrounded by the lotos or ſeat of the Deity, and in its centre a crab.

And as the Lotos furniſhed to the ancient world, one of their moſt remarkable ſymbols, and as it has been undiſcovered by the moderns, and will lead to ſome uſeful concluſions, I ſhall therefore endeavour to inveſtigate

what its meaning was. As for its uſe we have theſe teſtimonies. Plut. de Pyth. Orac. p. 665. "Ægyptii "ſolem exprimunt; picto puerulo qui Loto inſidet."—Kircher Oed. Ægyp. Tom. i. p. 407. "Novimus ex "Iamblicho et Clem. Alex. Ægyptios Deum flori Loti "inſidentem myſticè depinxiſſe; Videtur hic mos non "in Perſiam et Indiam tantum ſed et in Japonem pene-"traſſe: depingunt enim numen ſuum Amidam flori "Nymphææ inſidentem." Mr. Maurice. Indian Antiq. vol. iv. p. 527. "The moſt venerated is the majeſtic "Lotus or Lily of the Nile; in whoſe conſecrated bo-"ſom, Brahma was born and Oſiris delights to float. "This is the ſublime, the hallowed ſymbol, that eter-"nally occurs in Oriental Mythology. Herodotus tells "us in what high eſtimation this plant was holden in "Egypt, and from Savary we learn that the ſame vene-"ration continues. In the Heetopades, it is depicted as "the cooling flower oppreſſed by the appearance of day, "which Mr. Wilkins obſerves ariſes from the circum-"ſtance of its ſpreading its bloſſoms only in the night." D'Ancarville.—"This aquatic plant, the Nelumbo of Lin-"næus, called Tamara and of the genus Nymphæa, was a "ſymbol of the waters on which it grew. The Japaneſe "and Tartars repreſent the Deity ſitting upon the Flower "of Tamara, and upon this flower the Bagavadam, a ſa-"cred book of India, ſays that Brouma was created. The "Egyptians alſo reprcſent Iſis and their other Deities "ſitting upon the flower of Lotos, which is of the ſame "genus Nymphæa. Hence we may judge of what pro-"digious antiquity muſt be the practice of placing the "Gods upon Lotos."

That this author's explanation of the ſymbol cannot be true, appears from what he tells us himſelf; that the thunderbolt, a ſymbol of Jupiter's power, was repreſented among the Greeks, as iſſuing from this plant: and that in an antique belonging to Mr. Townley, its leaves incloſed the ſacred fire, the primitive ſign of the Deity among the Perſians and other nations. I ſhall now propoſe my own hypotheſis, which is, that this flower repreſented the Zodiac and was the ſymbol thereof. And I prove it thus. The holy ſcripture repreſents the Lord as ſitting upon the circle of the earth, i. e. the Zodiac, Iſ. xl. 22. in the ſame manner as the Gods of Ægypt ſit upon the flower of Lotos. Again in Aſ. Reſ. vol. ii. p. 291. Sir William Jones informs us, on the authority of a very ancient Bramin, that the circle of the ſigns or Zodiac was conſidered by them as like a Dhuſtura flower, a plant whoſe flower he ſays is conical, and ſhaped like a funnel: agreeable to the repreſentations given of the lotus. In Eſdras, book ii. (which though Apocryphal, is held to be as ancient as the firſt or ſecond century) v. 23, 24, we are told that the Vine among the trees, and the Lily, i. e. the lotus, among flowers, are particularly choſen by the Lord. And Chriſt repreſents Matt. vi. 28, 29, the lilies of the valley, as a particular object of God's providential care.

On this hypotheſis, we ſee at once why the thunderbolt iſſues from it, and why it invelopes the ſacred fire; we ſee why it was the ſymbol of deification, as D'Ancarville aſſerts it to be P. 111.; we ſee the juſtice of the deſcription above given from Mr. Maurice and Mr. Wilkins, as the Zodiac diſappears in day, and is viſible only

in night: and we ſee the propriety of comparing the eyes of the Almighty to the Lotos, as Mr. Dow, Hiſt. of Hindoſtan, vol. 1. tells us it is in one of the Shaſters; a compariſon ſimilar to that of Scripture, where they are ſaid to be ten thouſand times brighter than the ſun. Ecclus. xxiii. 19. Prov. xv. 3.

And we ſhall diſcover, as we proceed further, the reaſon of an opinion entertained among the Hindoos, (Sir William Jones's Diſſ. on Hindoo Chron. p. 215) in which they termed the creation recorded in ſcripture by the name of that of the Lotos: i. e. of the Zodiac: as we ſhall find that the Zodiac delivers its hiſtory and contains its fate. Kircher Oed. Ægypt. vol. 3. p. 381. cites from Aben Sina as follows: "Nenuphar i. e. Nymphæa Ægyptiis eſt "Caulis Aquatica, et vocatur in Ægypto granum Sponſi— "Et eſt magnum Medicamentum."—He further tells us, "Duo Cynocephali inſident columnis Nymphææ flore con- "ſpicuis, qui Cynocephali ſunt ſymbola Lunæ." To me the columns appear to denote the year, as I ſhall hereafter ſhew, and the flower of Lotos on their capitals (whence our columns have like ornaments) to be ſymbols of the Zodiac.—For examples of ſuch ornament in Solomon's Temple, vide 1. Kings, vii. 22. 26.—2. Chron. iv. 5.—And, in ſome orders of architecture, the volutes of the capitals are evidently the horns of the Ram. Thus we find that as an aquatic animal delineated the heavens, ſo an aquatic plant denoted the principal part thereof.

Eighthly. Let us now endeavour to trace out the ancient monuments of the Perſians, and thence to diſcover

what their ſentiments were on this ſubject. And here Hyde and Montfaucon give a plate which repreſents Mithras riding on a bull as before mentioned, and among other ſymbols, in which we ſee ſome images that are delineated on the ſphere, may be ſeen a crab who is fixed to the private parts of the animal. Montfaucon "Diffi-" cile eſt internoſcere, utrum inſectum tauri teſticulos " premens ſit cancer vel ſcorpius." In his plates ccxvii. Villa Borgheſe, it is plainly a crab, in others a ſcorpion. But in all the plates a ſerpent and dog are repreſented under the animal and licking his blood. And his expoſition is this " Dicere mallem generatim quod canis et " ſerpens, item ſcorpius ideo apponuntur, quod anima-" lia omnia vi ſolis aluntur."——Anquetil du Perron, Acad. des Inſcr. tom. xxxi. p. 423. " La couleuvre qui " a produit l'Hiver, terraſſeè par Mithras, eſt ſans for-" ces; l'animal qui ſemble ſauter ſur la plaie de taureau, " eſt le chien Soura:" *i. e. Sirius.* According to my hypotheſis, the crab will repreſent the heavenly bodies, which derived their nouriſhment from the ocean, repreſented by the bull, whoſe private parts would naturally denote fertility; in whoſe waters they ſuppoſed them to be bathed when they ſet, and from whence after ſuch bathing they roſe with renewed luſtre.—Plut. de Iſ. & Oſ. Stoici dicunt ſolem incendi atque ali e mari.—And Porphyry de Nymph. Antro, tells us the ſame thing; Τοῖς δ' ἀπὸ τῆς Στῶας Ἥλιον μὲν τρέφεσθαι ἐκ τῆς ἀπὸ τῆς θαλάσσης ἀναθυμιάσεως εἰδόκει· Σελήνην δ' ἐκ τῶν πηγαίων καὶ ποταμίων ὑδάτων· τὰ δ' ἄστρα ἀπὸ τῆς ἐκ γῆς ἀναθυμιάσεως.—And Homer makes Sirius ſhine moſt bright when bathed in Ocean.

And that the crab and the tortoiſe were conſidered as the

ſame will appear from the antiques repreſented in Montfaucon: thus if we compare his plates ccxv. and ccxvii. Maffei, we find in one a crab, in the other a tortoiſe, exactly in ſame places, viz. under the bull's tail.

The fifth aſteriſm in the Zodiac is the Lion, which ſeems to me to denote the Sun for the following reaſons.

Firſt. All poets have armed the ſun with flames. Sol qui flammiferis, &c. ſays Claudian. His epithets are Αἰθων πυρόεις, &c. Now in the Hebrew language we may diſcern the connection between the words לביא Leo, and להבה Flamma.—As it appears then from language that the lion and flame are connected; and from the poets that the ſun and flame have a relation, our firſt argument would thence infer a relation between the ſun and the lion.—Mr. Maurice in his hiſtory of Indoſtan admits the propriety of the ſymbol. "The intenſe ardour of the ſun "parching up the ground, would naturally enough be "compared to ſome furious lion, who ruſhing from the "deſert, might have ravaged their fields and thinned their "flocks." p. 311.

Secondly. From the animal itſelf. The mane that cloaths the neck of this animal (as alſo of the horſe, an animal ſacred to the ſun in Perſia) is a proper ſymbol, as Horapollo obſerves, of the rays of light: as we find the ancients were not without noticing the relation between hair and the ſolar rays; thus they have cometes & Sidus crinitum, and in the Latin tongue the words juba and jubar, nearly approaching to each other, and denoting the very different ideas of a mane and a beam of light.

Thirdly. From the qualities or attributes of this animal. Theſe are Strength and Watchfulneſs. Now both

theſe are alſo with the ſtricteſt truth attributed to the Sun, who is ſtiled the Eye of the World by Mart. Capella. Pierius obſerves of the lion: "Solum hoc animal ex iis qui recurvos habent ungues, ſimul atque natum eſt, cernit: ſomni quoque parciſſimi eſt, ita ut multi inſomnes crediderunt, et inter dormiendum oculos ſplendeſcentes habet." And as its foreparts are emblematical of ſtrength, ſo are its hinder parts of weakneſs; in which it again reſembles the departing or ſetting ſun. And as the lion's preſence cauſes the other animals to diſappear, ſo the ſun's riſing makes the ſtars to diſappear from the heavens.

Fourthly. Let us now conſult the Mythology of the ancient Perſians, and ſee what concluſions we may thence derive. By Mithras the Perſians underſtood the ſun. Thus Suidas, Μίθραν νομίζουσιν εἶναι τὸν Ἥλιον. Strabo l. 15. Τιμῶσι δὲ καὶ Ἥλιον ὃν καλοῦσι Μίθραν. St. Greg Naz. in prima in Julianum Oratione, ſpeaks of Mithras thus; "Mithra, i. e. Sol, cui celebritates fiunt et in primis a Chaldæis; cui Deo qui volunt propitiari, duodecim contumeliis afficiuntur." (Words which ſeem to imply that the Chaldee Zodiac had twelve ſigns) and Spon exhibits inſcriptions in theſe words, Soli Deo invicto Mithræ. But Mithras was worſhipped in a cave, had the face of a lion, and with both his hands twiſted the horns of a bull that ſtruggled to be ſet free. This mode of repreſentation and worſhip, Porphyry de Nymph. Antro tells us, was introduced by Zoroaſter, who conſecrated a grotto in honour of Mithras, author and parent of all things: that by the cave he might denote the world created by Mithras, and by other emblems placed

within at proper intervals, the elements and parts of the world. And this author explains the ſword he bears to be that of Aries, and the bull he rides, to denote his preſiding over generation, nearly as I have done above. But Lilius Giraldus, from an ancient commentator upon Statius ſuppoſes the bull to denote the moon; "Ipſa "enim indignata ſequi fratrem, occurrit illi et Lumen "ſubtrahit, ideoque Mithras dicitur in Antro eſſe cum "Eclipſin patitur." In both theſe expoſitions we ſee the connexion viſible between the Sun and the Lion, i. e. between the thing ſymbolized and the ſymbol: becauſe both are connected with the ſame third, viz. Mithras.—And, in addition to the above, I muſt obſerve that the Prieſts of Mithras were ſtiled Lions, and his Prieſteſſes Lioneſſes.——Porph. l. iv. περὶ ἀποχῆς. Τοὺς μετέχοντας τῶν Μίθρα ὀργίων λέοντας καλεῖν.

Fifthly. We ſhall be led to form the ſame concluſions from the ancient aſtronomy of the Egyptians and Indians. Thus the Zodiacal Lion is the houſe of the Sun; and the Egyptians as Ælian, l. xii. 7. informs us, conſecrated this animal, becauſe he was of a fiery nature, to the Sun: And Pignorius obſerves, in his explication of the Bembine Table, p. 45. that the Lion is the animal put under Oſiris; as according to Horapollo, it was put under Orus; and further tells us, that he will not err much, who ſhall reduce Oſiris, Orus and the Sun, to one and the ſame perſon.—In like manner the Oriental Zodiac repreſents the Sun riding upon Lions; and the Baſilidian Gems, Pignorius, p. 91. repreſent the Sun under the device of a Lion.

D'Ancarville, vol. i. p. 271. mentions a bas-relief in

which a Bull and Lion proceed from the ſame leaf of Acanthus, but appear as if removing from each other and taking contrary courſes.—As explained by this author, it denotes the Sun in its different characters of diurnal and nocturnal, or as Apollo and Bacchus. On my principles it would denote the Earth and Sun found always in oppoſite ſigns of the Zodiac, which the leaf of Acanthus ſignifies. The connexion of the Zodiac with Time i. e. the Life of Man or a Generation, is evident, and the ſimilitude of the latter to leaves is admitted on all hands. Thus the Grecian Poet, Il. vii. 181.

Like leaves on trees, the race of man is found,
Now green in youth, now withering on the ground.

And thus the Leaf in this inſtance is ſignificant of the Zodiac, in like manner as the flower of Lotos was found to denote the ſame object before.—If. xl. 6.—1. Pet. i. 24.—James i. 10.

But there ſeems no neceſſity of multiplying arguments in proof that Leo may be the ſymbol of the Sun: for thoſe who ſuppoſe that the ſigns denote the effects produced by the Sun in each month, will readily admit this, as they ſuppoſe each ſign to be a different repreſentation of the ſame great luminary. To the ſame purpoſe Gebelin ſays, in his Hiſtory of the Calendar, p. 370. "It "is not aſtoniſhing that Mithras was painted under the "emblem of a Lion, becauſe this was the emblem of "the Sun."

The ſixth ſign is VIRGO: and that this denotes the EARTH or dry land, producing fruits and animals ap-

pears to me from the following arguments. But as this will be found to be a point of the greateſt importance to aſcertain, ſo I ſhall conſider this matter with the greateſt attention and care in my power, convinced that every thing depends upon the right interpretation of this ſymbol.

My firſt argument is founded on the name which Grecian Mythology beſtows on the Virgin, and that is Erigone. Now this word ſeems plainly derived from the Chaldee ארעא Terra. La Pluche, vol. i. p. 263. derives this name from a Chaldee word ſignifying Purpura, Dan. v. 7. and underſtands by it, Rubicunda Ceres, in alluſion to the ear of corn ſhe holds in her hand. Were this etymology true, it might ſtill lead us to the earth, one of whoſe Hebrew names is derived from אדום Ruber.—Dr. Hyde in his learned work De Rel. Vet. Perſ. c. xxxii. p. 386, having obſerved that the Arabs and Perſians call this ſign, Sumbul ſeu Sumbula, i. e. Spica: and that the Phænicians and Chaldeans ſtiled it שבלה from the ſame Spica: takes occaſion to obſerve from hence that this is the Σίβυλλα of the ancients. His words are, "Cunque ab aſtris ſuam præteritorum et fu-"turorum Scientiam ſemper illæ gentes peterent, non "erat illepidum nec veterum ingenio incongruum, huic "Vaticinatrici Virgini, tanquam Scientiæ cœleſtis fonti, "Σίβυλλης ſeu ſpicæ nomine ſubindicatæ rerum indica-"tiones et revelationes tribuere." In addition to what he has remarked, and in confirmation of this ingenious idea, I obſerve that one of the Sibyls is ſtiled Ἐρυθραία; thus Stephanus de Urbibus, Μερμησσὸς πόλις Τρωϊκὴ ἀφ' ἧς ἡ Ἐρυθραία Σίβυλλα. ἦν γὰρ ἡ πόλις αὐτὴ ἐρυθρά τῷ χρώμα-

πι. Compare now this name either with Pluche's Etymology or that of אדמה: and we ſhall ſee the agreement between it and each of them. And as the name Ἐρυθρέα confirms the application of the Sibyl to Virgo, and of both to the Earth, ſo it is further ſtrengthened by the deſcription of the Sibyl. The ſign bears a bough in one hand, in ſome ancient deſcriptions thereof: and the Sibyll, Virg. Æn. L. vi. 140, 204. 406. 636. produces the golden bough.

Secondly. The ſign and the earth agree in having the ſame thing affirmed of both.—Eratoſthenes and Aratus. Phæn. p. 9. call the heavenly Virgin, Δίκη, the daughter of Jupiter and Themis, The latter author deſcribes her in language not unlike the deſcription given of Wiſdom, Prov. i. 20. ix. 3. viii. Job. xxviii. Eccluſ. xxiv. Sap. vi. 8. He ſays that though immortal ſhe lived on earth during the golden age and taught men laws. That when the ſilver age ſucceeded, ſhe rarely mingled with them, and only came from the mountains in the evening, to reproach them and to foretel a greater depravity. That when the brazen age made its appearance, which firſt formed the ſword, and devoured the oxen who drew the plough, ſhe fled from Earth to Heaven, where ſhe appears with her face veiled, and an Ear of Corn in her hand.—Now, that we may apply all this, I obſerve that to the Goddeſs Ceres, who is alſo known by the ſymbol of the Ear of Corn, is aſcribed the invention of laws, and that ſhe thence derives her name Theſmophoros.—But Ceres or Veſta are acknowledged on all hands to ſignify the Earth. Phurnutus, p. 73. Utraque, ſcil. Ceres et Veſta, non videtur alia a Terrâ fuiſſe,

Virgil ſtiles her juſtiſſima Tellus: Servius ad iv. Æn. "Leges dicitur Ceres inveniſſe, nam ante frumentum in-"ventum, homines ſine lege vagabantur, quæ feritas in-"terrupta eſt poſtquam ex agrorum diſcretione nata ſunt "Jura."

Thirdly. Both ſacred and profane writers perſonify the earth. For the ſcriptures ſee Deut. xxxii. 1. Jer. xxii. 29.—Numb. xvi. 30.—Lev. xviii. 28.—Job. xii. 8. Pſ. lxv. 13.—lxxxv. 12. For profane writers we may obſerve the epithets they beſtow on her and the parts they mention of her. Theſe are Gremium, Sinus, Uber, Viſcera. Do not all languages impoſe on the earth a name in the feminine gender, and is ſhe not repreſented as the mother of all? Heſiod repreſents Γῆ, the earth, as having produced the Heaven, and every thing elſe as produced by the mixture of theſe two. Virgil obſerves of her: Parturit almus ager: & tum partu terra nefando. Thus the earth by producing from herſelf the vegetable world, which in the language of things is ſymbolical of the animal, (thus a tree ſtands for a man, Pſ. i. 3. Matt. iii. 10. &c.) bears an analogy to the female of all animals, by whoſe means the animal creation is continued; and this analogy is a ſufficient ground for making the female to be the ſymbol of the earth. Let us conſider the appellations all languages beſtow on certain portions of the earth; they are female, as Hibernia, Britannia, &c. and they uſe denominations which imply an alluſion to the human body, and carry a reference to its ſeveral parts. Thus we call projecting points of land, Heads or Headlands or Capes; and in many languages they are termed Noſs or Neſs (from Naſus); Defiles are termed Fauces, and it is fami-

liar with us to talk of the Face of a Country; in Scripture mountains are ſtiled Horns, Iſ. v. 1. and Heads, Rev. xvii. 9. and Shoulders, Deut xxxiii. 12. and they are ſaid to be brought forth, Pſ. xc. 2. which implies that the Earth was conſidered as a Female.—And is not man himſelf termed a Microcoſm?—All ſuch expreſſions betray their origin, and ſhew that they are founded on a ſuppoſition, that the human figure is the proper emblem of the Earth. What can therefore more properly repreſent her than the figure on the ſphere; where ſhe appears with an ear of corn in her hand to ſhew that ſhe is mother of the vegetable world. Her being ſtiled a Virgin, plainly denotes the dry land, which on the third day of creation produced fruits without cultivation, and on the ſixth, the various race of animals.

Fourthly. We have the authority of holy Scripture, when we interpret an ear of corn to be the hieroglyphic of the year. But the year is that ſpace of time, in which the Earth revolves about the Sun. Therefore the figure which holds the ſymbol of the year in her hand, muſt be the Earth. And thus whether we conſider the ear of corn in the literal ſenſe as in the laſt argument, or in the ſymbolical as here, we are equally led to the ſame concluſion.

Fifthly. Let us enquire into the language of Scripture and conſider what are the terms by which it denotes a land, or a country, city, &c. And here we cannot but obſerve, that as it always ſpeaks of them as Female, ſo it generally prefixes alſo the term Virgin.—Thus in Iſ. xxxvii. 22.—2 Kings, xix. 21. Lam. ii. 13. the Virgin the Daughter of Zion, is the City of Zion. See alſo Iſ.

xxiii. 12. xlvii. 1. The Virgin of Iſrael, Jer. xviii. 13. is the Land of Iſrael: as it is alſo in Jer. xxxi. 4. 21. xiv. 17. The Virgin, the Daughter of Judah, Lam. i. 15. is the Land of Judah. The Virgin, the Daughter of Egypt, Jer. xlvi. 11. can mean only the Land of Egypt. In If. lxii. 4, 5. the Land of Iſrael is manifeſtly compared to a Virgin, and ſtiled ſuch, and is ſaid to be married. Let us now compare, Pſ. c. 1. and xcviii. 4. with Matt. xxv. 1. In the former all Lands are deſired to be joyful in the Lord, and to come before his preſence with a Song; in the latter ten Virgins are ſaid to come to meet the Bridegroom with Lamps in their hands. When we reflect that on the Oriental Zodiac, Virgo is repreſented with a Lamp in her hand, it is difficult not to believe, that the Virgins ſpoken of by our Lord, are the different Regions or parts of the Earth, or the Lands ſpoken of by the Pſalmiſt: and conſequently that a Virgin is the proper ſymbol of a Land and of the Earth itſelf.

Sixthly. The Oriental Zodiac, (Maurice's Hindoſtan P. 332. or Sir William Jones in the Aſiatic Reſearches) repreſents this ſign as a woman placed in a boat on the waters. An exact deſcription this of the dry land which on the third day was raiſed above the waters.

Seventhly. Man having been created the principal Being on Earth, and appointed to rule over it; hence we may infer that a human being may be the proper ſymbol of the Earth: over which he was inveſted with dominion, and which he was formed for the purpoſe of cultivating. Agreeable hereto, John i. 29. the Baptiſt ſays of Chriſt, that he takes away the ſins of the World: but what he

took away was the ſins of Man; therefore the World is ſubſtituted here for Man, a mode of expreſſion familiar to ourſelves.

Eighthly. The ſentence which the Lord pronounces, Gen. iii. 16, 17, 18. gives room to conſider the Woman (Virgo) as the ſymbol of the Earth. An analogy is eſtabliſhed between them in theſe three particulars. Firſt. The Earth is to yield her produce with Labour and Sorrow to her Cultivator; and the Woman is to bring forth children with Labour and Sorrow. Secondly. The Earth is to produce Thorns and Thiſtles; and the Woman becomes, as the fact ſhews it, the Parent of a vicious and ſinful race, Rom. v. 19. who are ſtiled Thorns and Thiſtles, Matt. vii. 16. Thus Elſner on Hebrews, vi. 8. Apoſtatæ, qui pluviæ cœleſtis, i. e. doctrinæ Evangelicæ fuerant participes, nec fructus tulerant Evangelio dignos, cum terrâ comparantur perpetuo ardore Solis exuſta et ſpinas tantum ac tribolos ferente. The Elect ſpoken of in v. 4.; are compared in v. 7. to the Earth, drinking in the Rain of Heaven: and the ſame apoſtatizing, v. 6. to Earth bringing forth Thorns in v. 8. Thus human beings are compared in both caſes to the Earth. In the ſame language Chriſt terms his Apoſtles, the Salt of the Earth. Thirdly, the Man is to rule over the Woman, whereas before they ſeem to have been in a ſtate of Equality; in like manner as in Gen. i. 28. rule is given to him over the Earth. In theſe three particulars then, the Woman and the Earth ſeem to have exactly the ſame relation to the Man: and conſequently the Woman might with propriety be the ſymbol of the Earth.—But we are warranted to pro-

ceed further I apprehend, and hence may juſtly infer that the Lord did at that very time conſtitute Virgo the proper Sign of the Earth, by the very terms in which the ſentence is conveyed.—St. Paul conſiders, Epheſians v. 29.—32. the words of Adam, Geneſis ii. 24. as ſymbolical of the union between Chriſt and his Church; and there appears the ſame reaſon for underſtanding the words Gen. iii. 16. 18. as equally ſymbolical.

I have now gone through the firſt Six Signs, and find the ideas they ſuggeſt to be theſe: 1. The Lord, the Creator of all things. 2. The Ocean or Chaotic Earth. 3. Night and Day. 4. The Heaven or Starry Firmament. 5. The Sun. 6. The Earth or dry Land, producing Vegetables as on the third day, and Animals on the ſixth day. Now in this order does Moſes, Geneſis i. arrange the Creation, except that he makes the creation of the dry land to precede that of the Sun. The reaſon of this apparent inverſion may be, that the animals were produced after the fourth day; for neither Scripture requires us, nor will Philoſophy permit us to believe, that the Earth exiſted before the Sun, whoſe ſatellite it is: the moſt probable hypotheſis then will be, that a motion round its axis having been given to the Earth on the third day, that in conſequence thereof the luminaries were ſeen above the horizon of ſome particular part of the Earth, viz. Eden, on the fourth day, and thence were ſaid to be then created.—But we can form no hypotheſis concerning the nature of the firſt and ſecond days that will not be liable to difficulties; thoſe days having ſome difference from the ſubſequent.—And I do further remark, theſe objects, Moſes ſays, received

diſtinct Names from a Divine impoſition, viz. Day, and Night, Ocean or Sea, Earth or dry Land, and Heaven; except only the Sun to which a diſtinct name is not recorded, becauſe probably his office of ruling the Day rendered that leſs neceſſary.—But what can ſuch impoſition mean except this, that God inſtituted viſible ſigns or marks of theſe things, and taught them to the firſt man? Such marks then I do ſuppoſe the Zodiacal ſigns to be, and that they form an hieroglyphic which contains the following ſentence. *In ſix* (according to the number of ſigns) *Days and Nights, the Lord God created the Ocean, the Heaven, the Sun and the Earth producing all things.* A Propoſition, which is the Creed of all Nature, whoſe univerſal Voice cries out, I believe in God, the Father Almighty, Maker of Heaven and Earth: which contains the great Truths of Natural Religion, and is nearly the ſame that God afterwards delivered to Moſes, written with his own hand. For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is. Where we may obſerve that the Sea is mentioned by itſelf, diſtinct from the Earth, as I ſuppoſe is done on the Zodiac. The ſame remark holds alſo in Pſ. xcv. 5. and many other places.

Nor can it be objected that no ſymbol occurs, anſwering to the word created; for I hold this to be implied in the firſt ſign, which does not properly denote the Supreme, but only a certain Act, viz. Creation, and as this can be performed by him alone, it does therefore denote the Supreme, only by the way of inference; and thus we know the Divine Being only from his works. Rom. i. 20.

CHAP. IV.

Concerning the laſt SIX SIGNS, and their probable Interpretation.

GREATER difficulties preſent themſelves in the remaining part of the ſubject, than any I have yet encountered. They ariſe from the nature of the Objects it contemplates, and of the Fact it endeavours to inveſtigate. The Objects before conſidered were natural; hence the ſymbols that denoted them were more eaſily diſcoverable, as to their meaning, and capable of a more ſatisfactory proof; and the Fact inveſtigated was a neceſſary Truth (i. e. the Creation of the World by an Almighty Agent) or one whoſe non-exiſtence was impoſſible.—But as I ſuppoſe the laſt Six Signs to relate to the Fall of Man, this is a Truth of merely contingent nature; and the ſymbols that relate it, are not as before, all of them natural objects, but ſome of an artificial kind or inſtituted Signs, ſuch as the Balance, others mixed and compounded Repreſentations as the Archer, Capricorn, the Water-Bearer, and therefore to be diſcovered with more difficulty and aſcertained with an evidence leſs convincing. And as this doctrine of the Fall, has not had ſo wide and univerſal reception among

all nations as that of the Creation, I ſhall be deprived of many lights from the opinions and practices of different countries which I had in the former caſe.—Theſe conſiderations convince me that the diſcovery of theſe laſt ſymbols would have been utterly impracticable, were it not for the light thrown on them by the third chapter of Geneſis, to which I muſt therefore entreat the Reader's moſt careful Attention.

Now this hieroglyphic is contained in the following Six Aſteriſms: the BALANCE, the SCORPION, SAGITTARIUS, CAPRICORNUS, AQUARIUS, and PISCES, of each of which in their order.

But before I treat of Libra, I muſt remove an Objection made by Goguet and by many others, who ſtate that this ſign is modern and its name firſt beſtowed on it under Auguſtus. Without inſiſting upon this circumſtance, that Petavius has ſhewn that Servius whom they quote, miſtook the meaning of Virgil; I will only aſk, were this opinion true, whence comes the mention of it in the ſacred books of India, 1200 years at the very leaſt before Auguſtus: or the memorials of it on the ancient monuments of Egypt, or the clear alluſion to it and the Urn, in If. xl. 15: who has been ſpeaking of the Wonders of Creation, v. 12, to which he again returns, v. 22. 26: and who compares other nations to the duſt of the Heavenly Balance, while the poſterity of Abraham has been compared by God himſelf to the ſtars.

But to come nearer to a ſolution of the difficulty, let us conſider the name by which the Greeks originally deſignated this ſign; and this was Χηλαὶ the arms of the

Scorpion. But in Hebrew עול ſignified Jugum or Ζυγὸς (the name latterly given to this ſign) which word may be derived from עול deprimo, and denote a Balance. On this ſubject Schultens, in Jobum, thus expreſſes himſelf, p. 150. "Primaria notio radicis עול ex Arabum ope "reſtitui poteſt: ubi ſignificat, Propendit in alteram par-"tem lanx." If now we conſider the great ſimilitude between the words עול and Χηλαὶ in their ſound, we may eaſily be induced to believe the latter only the corruption of the former: and therefore the objection to be founded in error, and the whole difficulty to ariſe from the ambiguity of words.

The firſt Aſteriſm then is LIBRA, or the BALANCE; and this I prove in the following manner to be the ſymbol of the SABBATH:

Firſt. From the nature of the ſymbol. While the effect of all other machines is to produce motion, this alone produces Reſt; and as the uſe of this inſtrument is to aſcertain the exact weight of any body, in ſuch caſe the body and weight equipoiſe, and the machine is at reſt: the natural ſtate therefore of this inſtrument is a ſtate of Reſt. And when all the parts of any body are in equilibrium, we then ſay, the body is at reſt. Since therefore Reſt is that which puts a diſtinction between the balance and every other engine, we are juſtly warranted in conſidering the balance as ſymbolical of Reſt, and conſequently of the Sabbath. And if we conſider the ſtate of our firſt parents in Paradiſe, we ſhall be led to perceive a ſimilitude between their condition and this machine. Unacquainted with Sin and Evil, they were ſtrangers to thoſe ſtorms of paſſion, which

afterwards became incorporate in their nature. Scripture repreſents them the ſlaves of no ſhameful paſſion, Gen. ii. 25. In their happy ſtate, reaſon was to command, and paſſion was to obey; and all this within the limits which their Maker had preſcribed; we may therefore conſider in them reaſon and paſſion as keeping an exact equipoiſe; a ſtate of which the balance would naturally be the ſign.

Secondly. The Sabbath was no natural production, but merely a poſitive inſtitution. Hence then we ſee the reaſon, why it was not repreſented like the preceding, under the form of ſome natural object as the Bull, &c. but by an inſtituted ſign. And as the ſeventh day was the Sabbath, ſo we find the ſeventh ſign commemorative of the Sabbath. That this inſtitution ought to be marked out by a ſign equally as the Heaven, &c. we may conclude, from conſidering that it was bleſſed by God; in the like manner as he pronounced all his works that preceded it to be good, and conſequently may be conſidered equally bleſſing them. The ſame thing ſeems implied from his ſanctifying it, and enjoining its obſervance.

Thirdly. Let us conſult Scripture, and we ſhall find reaſon for conſidering the balance as the ſymbol of reſt, Chriſt, ſays Matt. xi. 29. take my yoke upon you and ye ſhall find reſt. Here yoke ζυγὸσ denotes reſt. But ζυγὸσ in Greek and עול in Hebrew equally denote balance and yoke. And in all languages, to ſubmit to a yoke implies to be in a ſtate of reſt. And thus both hieroglyphics, that in the firſt ſix, and that in the laſt, ſeem connected together by this ſeventh ſign, which im-

plies the Reſt of the Sabbath, that ſucceeded the ſix days creation.

Fourthly. Whatever be the meaning of this ſign, it certainly refers us to the earlieſt ages of the World, and even to the Creation. To this laſt it is referred, Iſ. xl. 12. Job. xxviii. 25. xxxvii. 16. It is aſcribed to the Deity, Dan. v. 27. (as Homer does, Il. viii. xxii.) Job vi. 2. Prov. xi. 1. xvi. 11. xx. 23.—Hyde de Rel. Vet. Perſ. p. 245. A quibuſdam Mihr, i. e. Mithras habetur pro intelligentiâ illâ quæ ſolem regit. Is in die judicii præficiendus eſt Ponti per quem tranſibunt mortuorum animæ: et in Bilance omnium actiones ponderat. Et p. 262. Gabriel eſt Angelus qui Bilancibus præeſt dum alter Angelus Mihr eſt ponderis inſpector et Judex. Alluſions thus borrowed from this ſign and connected with the creation and end of this World, leave no room to doubt but their authors were well acquainted with this aſteriſm. Let us now apply theſe remarks to the matter in queſtion. We are aſſured that Chriſt, the Son of Man, is Lord of the Sabbath, Matt. xii. 8. Mark ii. 28. and even that he is Lord of the Sabbath, as it ſhould ſeem, becauſe he is the Son of Man, for whom the Sabbath was made. For I conſider the word Man, in Mark ii. 27. as ſynonimous with Son of Man in the next verſe. But we alſo read, John v. 22—27, that the Father has committed all judgment to the Son; and this, becauſe he is the Son of Man: and that it is he, whom he hath ordained to be judge of quick and dead. Acts x. 42. Hence then I infer a connexion to ſubſiſt between the Sabbath and the judgment, becauſe Chriſt is Lord of both, and in both caſes for the ſame reaſon, viz.

becauſe he is the Son of Man. Now the Balance is evidently connected with the idea of judgment, enquiry and examination: being what we all repreſent in the hands of juſtice. Conſequently the Balance will be connected with the Sabbath. We may further obſerve another connexion between the Sabbath and the judgment, which conſiſts in this. That as the Sabbath put an end to the work of Creation, ſo judgment finally decides the queſtion of merit and works: and when the Sabbath comes, on which, by the divine law, man was forbidden to work, this is the ſymbol of that night which once comes to us all, and in which, as Chriſt tells us, *no man can work*. There then remains nothing but a looking after judgment, as the Apoſtle ſays: and it is remarkable that it was at midnight, Matt. xxv. 6. the bridegroom came; and that it was in the night he was betrayed when he came and found his diſciples ſleeping: although he had often inculcated the neceſſity of watchfulneſs. The Balance then being clearly connected with the judgment, of which it is the ſymbol; and that being connected with the Sabbath; the Balance therefore will be the ſign of the latter.

The ſecond Aſteriſm is the SCORPIUS or the SERPENT. This ſign I apprehend to relate to the fall of Man, moved thereto by the following conſiderations.

Firſt, from the nature of the ſymbol. What emblem ſo proper to record the memory of that firſt moſt awful and calamitous event that befel mankind, as the animal, by whoſe agency and inſtrumentality it was effected. Add to this, that of all the ſerpents repreſented on the ſphere, this alone is recorded in the heathen Mythology,

to have occaſioned the death of a man, viz. Orion. And although this may probably be founded on the circumſtance, that this ſign riſing, Orion ſets; it ſtill warrants the concluſion, that it was believed to have once been pernicious to ſome human being. But to record facts in ſuch manner, perfectly agrees with the ſenſe of all the ancients: who ſuppoſe that Jupiter formed the Conſtellations, to immortalize events that have taken place on earth.

Secondly. From the deſcriptions given by Moſes of the Serpent, compared with the interpretations which the writers upon hieroglyphics give of the Scorpion.

Moſes tells us of Eve's Serpent, that he was the moſt ſubtle of all animals; Pierius ſays, p. 194. "Terreſtris "Scorpius doli atque fallaciæ ſignum habetur, imprimis "de inſidiis quæ poſt aliquam fælicitatem ſubſecutæ "ſunt: quæ virum ut Scorpius, ultimâ ſuâ parte percuſ-"ſit."

Moſes tells us, that enmity was put between him and the woman; Horapollo aſſures us, p. 26. "Inimicum "cum pari inimico congredientem indicare volentes, "Scorpium et Crocodilum pingunt, uterque enim alteri "exitium adfert." But among many other ſignifications, the Crocodile was ſuppoſed the image of the Deity: between whom and the Scorpion hatred was to exiſt.—The curſe pronounced upon the Serpent was, that he ſhould go upon his belly, and have his head bruiſed by the ſeed of the woman, whoſe heel he was to bruiſe.—But in ſuch prone poſition is the Serpent repreſented on the ſphere, the feet of Sagittarius ſeeming to be in contact with his tail.—And that an alluſion to the hiſtory in Geneſis iii. exiſts on the Sphere, will ſcarcely be doubted

when we conſider that where a ſerpent is repreſented, there generally is ſome image ſtanding upon it. Thus Hercules ſtands upon the head of Draco, Cancer upon Hydra, Ophiuchus upon Scorpio.——It was further pronounced upon him that he ſhould eat duſt; words which are ſuppoſed by Hyde to denote a wretched condition, as in Pſ. lxxii. 9: but Pierius tells us, p. 162, "Scorpius & "alii Serpentes qui prævalent in ſicco, ſi in aquam præ- "cipitentur, nullam habent vim;" the application of which we ſhall ſee further when we come to the fifth Sign. The ſame author obſerves, "Cœleſtem Scorpium, "ob aculeum qui eſt inſtar teli, humani generis perdi- "tionem ſunt qui velint ſignificare:" agreeably to the opinion of Aſtrologers, who hold the Scorpion a baleful Sign, the author of War and Diſcord.

Thirdly. Scripture gives room to conſider the Scorpion, as the ſymbol of whatever is rebellious and diſobedient. Thus Ez. ii. 6. the Prophet is declared to dwell among thorns and briers; and to be in the midſt of Scorpions.—And Chriſt, in Luke x. 19. gives power to his diſciples to tread on Serpents and Scorpions, and all the power of the Enemy: and from the preceding verſe he plainly connects theſe with Satan.

The third Aſteriſm is SAGITTARIUS; a repreſentation of no animal that occurs in the Creation, but a compounded Figure, part Man and part Horſe: and this I take to be the ſymbol of the great DELIVERER, the ſeed of the woman, ſpoken of in Gen. iii. 15.

My firſt argument is founded on Etymology. His name Centaurus (for as ſuch he is figured) ſeems moſt naturally derived from the Hebrew, where it may be

expreſſed thus קניתי־אור Lumen, i. e. Auxilium, adepta ſum. Viewing the matter thus, we ſee it is exactly in the ſame manner that Eve called her firſt-born Cain, becauſe ſhe ſaid, קניתי־איש I have gained a Man, from the Lord. But our Lord is every where expreſſed under the name of the Light.—And in the Greek language φως equally denotes Lumen et Vir.

Secondly. The Nature of the Symbol leads to the ſame concluſions. He is plainly at War with the Scorpion. A Horſe is the hieroglyphic of War, Job. xxxix. 19—25. Rev. xix. 11. And as ſuch is uſed by profane writers. Virgil l. iii. 540. Bello armantur equi, bellum hæc Armenta minantur. His Epithets for a Horſe are all borrowed from War, ſuch as Bellator, &c. And he relates, that the head of a Horſe having been found in digging the foundations of Carthage, denoted l. i. 448, fore bello egregiam. Plutarch tells us that Orus preparing to make war on Typhon, his father Oſiris appeared to him, and aſked him what animal's aſſiſtance he judged moſt proper to make uſe of? and was anſwered, the Horſe.—The Bow and Arrows put in his hands, can only denote the ſame thing; and his heels are repreſented contiguous to the Scorpion's tail, in which that animal's power conſiſts, as that of the Serpent did in his head.

Thirdly. We have the authority of the Scripture for attributing Arrows and a Bow to God, Gen. ix. 13.—Deut. xxxii. 23. 42.—Pſ. xviii. 14.—lxiv. 7.—Hab. iii. 9, 11. The propriety of ſuch application may appear from theſe reaſons.

Firſt. He is repreſented under the image of Love, 1 John iv.—But all writers armed with Bow and Arrows,

the Being whom they ſuppoſed to preſide over Love, becauſe he wounded from a diſtance.

Secondly. It ſpeaks of him as dwelling in Light; and as the true Light. But Arrows are a proper image to denote rays; and hence they are aſcribed to Apollo and Diana, who were the Sun and Moon: Phurnutus, p. 92.

Thirdly. As Arbiter of Life and Death, Hab. iii. 5. they are juſtly attributed to him; Pſ. xxxviii. 2. For ſame reaſon they were aſcribed to the above named Deities; Sagittæ Apollinis immiſſæ in Græcos, denotant peſtilentiam. And in the xlvth Pſalm, where the Apoſtle to the Hebrews aſſures us, i. 8. 9. that the Son is ſpoken of; he is deſcribed as armed with Arrows in verſe 5. and rides on in v. 4: that is, he is deſcribed in a manner not very unlike the heavenly ſign.

The fourth Aſteriſm is CAPRICORNUS. Under this image, which is alſo a mixed repreſentation, and of no animal that actually exiſts; but differs from the former, that no part of the figure is taken from the human race; I apprehend is deſigned the grand ENEMY of Man's Salvation, his ſpiritual Adverſary, who had the Power of Death; for the following reaſons.

My firſt argument is founded on language. The very ſame word שעיר which in the Hebrew language denotes, Lev. iv. xvi. the He Goat; does alſo denote a Dæmon, Lev. xvii. 7.—Iſ. xiii. 21. xxxiv. 14. "In hoc Levitici "loco, per שעירים hircos, et per hircos Dæmonas, in- "telligunt R. David Kimchi in libro radicum, et R. "Moſes Maimonides. Moreh Nebochim. L. iii. Cap. "xlvii." Selden, de Diis Syris. Accordingly we find that two Kids of the Goats were to be the ſin offering

for the congregation; one of which termed Azazel, was to be laden with the iniquities of Iſrael. But the choice of the animal ſeems determined by the conſideration of the being of whom that animal was the ſymbol.

Secondly. The Goat is an image of univerſal nature, or the viſible world: as ſuch ſhe is the nurſe of Jupiter, who rides on the Goat, and whoſe ſhield is the Ægis; and her horn is the horn of plenty. But it was to the Univerſe and its parts, that men paid that worſhip, which was due only to the Supreme. The Goat will therefore juſtly denote the Devil, the author and promoter of ſuch idolatry; and who by the inſtrumentality of viſible nature, led men from the homage due to its Almighty Creator.

Thirdly. Let us conſider the nature of the Goat. This animal is remarkable for being pernicious to the Vine; which gave birth to the epigram "Rode Caper Vitem, "&c." Hence the Goat was to be ſacrificed to Bacchus: and hence Pauſanias p. 109, tells us, the Conſtellation called Capella, having been found by its riſing to be noxious to the Vine, the Phliaſians erected a brazen Goat, to which they offered prayers. But the Vine is the image under which Chriſt denotes himſelf, John xv. 1. This Chriſt ſaid, having John xiv. 6. pronounced himſelf to be the Truth.—And the connection of theſe two is ſo evident, that all the world connects the drinking of Wine with the telling of Truth. Since this is the inſeparable effect of drinking Wine, we are therefore led to pronounce, that in the language of Nature, Wine will be the Symbol of Truth. And conſequently Chriſt who is the Vine, will be alſo the Truth. The Goat, therefore, as the

enemy of the Vine, will be the enemy of Truth, and therefore the emblem of the Devil, who is the father of a lie.

Fourthly. The Goat ſeems to be a general deſcription of an enemy. For when the Athenians attacked by the Perſians, vowed to offer as many Goats to Diana as they ſhould kill Perſians, as Xenophon tells us; here the Goat ſeems to be the ſymbol of an enemy.

Fifthly. Our Lord, Matt. xxv. 33. 41. claſſes all mankind under two great diviſions, the Sheep, i. e. the good, and the Goats whom he pronounces curſed. In like manner, Ez. xxxiv. 17. the Lord judges between the Rams and the He Goats: and Zech. x. 3. the Lord puniſhes the Goats.

Sixthly. The Grecian empire which cruelly afflicted the people of God, is repreſented by Daniel, under the image of the He Goat; while the Perſian, which as greatly favoured them, bears the image of the Ram.

Seventhly. I have before obſerved that ſouls departing this world were ſuppoſed to paſs through the gate of Capricorn, (in this ſign, the Via Lactea which the ancients ſuppoſed to be the place where they were aſſembled, interſecting the Zodiac) which is otherwiſe called that of Death: therefore Capricorn will denote him who had the power of Death, who was a murderer from the beginning; and this was the Devil: accordingly we may obſerve, that this aſteriſm ends in the Fiſh's tail: which creature will be proved to be the ſymbol of the Dead.

The fifth image is AQUARIUS, or the WATERBEARER.

This ſign I explain from Gen. iii. 16.—19: and underſtand it to denote all thoſe TROUBLES and miſeries

which the Almighty entailed upon our firſt parents in conſequence of their tranſgreſſion. But in order to the better explication of this aſteriſm, I ſhould endeavour to inveſtigate the various ſignifications of Water in the Scripture.

The idea of Water is naturally connected with that of multitude and conſequently with that of immenſity; hence the Ocean is the only object to which we attribute immenſity. And from its parts being eaſily diviſible, it is connected with the idea of Motion. From theſe it will follow. Firſt. That waters denote peoples, nations, Rev. xvii. 15. xix. 6. Secondly: That they will denote troubles, ſorrows: as a multitude of affairs neceſſarily implies ſorrow: and as a ſtate of trouble is naturally a ſtate oppoſite to that of reſt, i. e. a ſtate of motion.

Thirdly. They will ſignify knowledge, wiſdom, particularly that which is revealed, Deut. xxxii. 2. If. lv. 10, 11: and conſequently water will be the ſymbol of the Holy Spirit, John vii. 39.—Becauſe knowledge is not to be acquired without previous trouble, and wiſdom is to be learned only in the ſchool of adverſity. Solomon tells us, Eccl. i. 18. In much wiſdom is much grief, and he that multiplieth knowledge, multiplieth trouble. This propoſition is a real truth, becauſe the ideas which its terms expreſs, have a natural connection. And in ſame Chapter, v. 7, 8. he compares all the Rivers running into the Sea with all things being full of trouble. Theſe things premiſed, I proceed to ſtate my arguments.

Firſt. David every where in the Pſalms uſes the image of Waters and a flood, as expreſſive of troubles and ſorrow. Pſ. xviii. 4. 16. lxxxviii. 16, 17. cxxiv.

4, 5. cxxx. 1. cxliv. 7.—The inflıction of the Divine Judgments is always ſpoken of as being poured out, 2 Chro. xii. 7.—Rev. xvi. 1.—Pſ. xi. 6.—Thus as Scripture repreſents him under the idea of the Shepherd of the Righteous, like Aries: ſo it deſcribes him the Avenger of the Wicked, under the image of Aquarius.—Nor is the expreſſion of pouring out confined to the inflictions of his wrath. Acts ii. 17. God pours out his Spirit upon all fleſh: which Spirit Chriſt ſpeaks of as living Water which he promiſes to beſtow, John vii. 38, 39. And it is worth our obſerving, that Man having been forbidden the knowledge of good and evil, in his violation of that command acquires labours and ſorrow; which are expreſſed by the ſame ſymbol. And what is the remedy? The waſhing by Baptiſm and being received into the Church of Chriſt, who gives the Spirit, which is denoted by the very ſame ſymbol, Water.—John iv. 10. 14.—v. 4.—vii. 37. 39.—1 John v. 6. If therefore we ſuppoſe Aquarius a ſymbol of Chriſt, we ſhall immediately ſee that he ought to be a man of ſorrows, and who ſhould bear our griefs, Iſ. liii. 3; and to juſtify many by his knowledge, Iſ. liii. 11. agreeable to the prophecies and agreeable to the facts.

Secondly.—Profane hiſtory uſes the ſame language. Oriental Collections, vol. ii. p. 417. "La Liquide et les "Eaux ſont toujours l'Embleme de la Douleur et de la "Triſteſſe."—Eurip. in Supplic. κακῶν θάλασσα.—Horace, adverſis rerum immerſabilis undis; a mode of ſpeech familiar to ourſelves who ſpeak of a ſea of troubles, and waves of adverſity.—Homer Il. xxiv. 527. repreſents two urns in Heaven, one of Evils, the other of Good,

which Jupiter beſtows upon men; which correſponds to the deſcription the Arabs give of this ſign, which is a Mule laden with two Urns. But the moſt plain alluſion to the ſign is that contained in the famous fable of Pandora. That Pandora relates to the Zodiac is evident from the words of Heſiod. Theog. 580. He ſays ſhe wore on her head a crown on which were painted many of the animals both of Land and Sea, and that they were like to the living animals, that is, they had motion; which crown is the Zodiac.

The whole paſſage is thus tranſlated by Cooke;

And next the Goddeſs, glorious to behold,
Placed on her head a glittering Crown of Gold,
The Work of Vulcan by his maſter hand,
The Labour of the God by Jove's Command;
There ſeemed to ſcud along the finny breed;
And there the beaſts of Land appeared to feed;
Nature and Art were there ſo much at ſtrife
The miracle might well be took for life.

He further tells us, that the woman removing the cover of the Urn ſcattered Evil among mankind; and thus he refers the origin of Evil to an Urn, the very name by which this ſign was known over all the Eaſt.

But he ſays that Hope ſtill remained behind, and accordingly the Urn of AQUARIUS while to our firſt parents it communicated troubles and ſorrows which it ſtill does to the wicked and the ſinner; holds forth the gracious promiſe of the gifts of the Holy Spirit to thoſe who ſtudy to render themſelves worthy of that his in-

eſtimable benefit: and who are received into Chriſt's Church by Baptiſm.

The ſixth and laſt ſign is PISCES; and by this I underſtand that Death denounced on our firſt Parents, which was the conſequence of the Fall: and by which they were doomed to become DEAD.

Firſt. That the dry land denotes Life or immortality is evident from thoſe numerous paſſages of Scripture, in which we find the Land of the Living mentioned, Pſ. lii. 5. xxvii. 13. cxvi. 9. cxlii. 5. Job xxviii. 13. Iſ. xxxviii. 11. liii. 8. Jer. xi. 19. Ez. xxvi. 20. xxxii. 23. Here Land is united with Living, and both contraſted with the oppoſite ſtate. Therefore the Sea muſt denote Death.

And the propriety of ſuch meaning is clear: for as all earthly animals live on the dry land, and vegetables grow thence, ſo none can live on the Sea or any thing be produced thence; the Sea therefore will be the image of Death, which ſwallows up all things as the Sea ſwallows up the rivers: and which ſeems to have no termination, as the Sea ſeems to have no bottom. Hence Fiſhes being the inhabitants of the Sea, will denote dead Men. Accordingly Jonah ſwallowed by a Fiſh is the well known Type of Chriſt dead and buried.

Our Lord makes the point clear beyond all doubt by his Parable in Matt. xiii. 47. There he compares the Kingdom of Heaven to a Net caſt into the Sea: which when it was full they drew aſhore, and gathered the good into veſſels, and threw the bad away. So ſhall it be at the End of the World.

In this Parable, the Sea is Death, or the Ocean of Eternity, the Land is Immortality and the Fiſhes are the

dead Men.—Again in St. Peter's viſion, Acts x. 12. earthly animals and birds denote the various nations of men whom the Jews termed Gentiles and unclean; no Fiſhes are repreſented; becauſe the Apoſtle's commiſſion was to preach the word to the Living, whereas Fiſhes are the ſymbol of the Dead.—And thus I prove it from Scripture.

Secondly. The Fiſhes ought to repreſent the Dead in the language of nature or of things.—For, firſt: of all animals they alone were reputed to be deſtitute of language, ſo that Ἰχθυων ἄφωνοτερος has become a Proverb. In this they reſemble the Dead. Secondly. The ſcales which cover them are the ſymbols of ignorance; and the ſtate of ignorance, in which the Apoſtle of the Gentiles was involved, previous to his miraculous Converſion, 1 Tim. i. 13. is expreſſed by the ſcales, which when that event took place, are ſaid to fall from his eyes, Acts ix. 18. But the ſtate of the Dead is that which we are moſt ignorant of.—Hence there is a connexion between the idea of Fiſhes and the Dead, as ignorance belongs to one, and ſcales, the ſymbol thereof, to the other. Thirdly. Death is that event which of all others we hate moſt. But the Fiſh was among the Egyptians, the hieroglyphic of hatred, Clem. Alex. Strom. L. v. p. 670. Horap. L. i. p. 58. Pierius p. 368. and theſe animals live in a continual ſtate of hoſtility and enmity.—Hence the Fiſh would naturally denote the Dead.

Thirdly. From profane authors there is reaſon to conclude the ſame thing. The hieroglyphic of Dioſpolis was this. A Child, an old Man, an Hawk, a Fiſh, a Crocodile: and the interpretation given was, We are

born, we grow, we live, we die, by the diſcord of Nature. Here the Fiſh denoted Death—Pierius aſſures us, that in Egypt the Fiſh denoted Death.—Athenæus, l. viii. p. 334. An amazing multitude of Fiſhes aſcended into a river near Apollonia, in thoſe months when the inhabitants performed rites in honour of the Dead.—The emblems of Pythagoras are conſidered as ſo many hieroglyphics. One of them is, Abſtain from Fiſhes: which has been ſuppoſed to mean, Do no harm to the innocent. Its probable meaning is, De Mortuis nil malum: for Athenæus, l. vii. p. 308. aſſerts that the reaſon why the Pythagoreans abſtained from Fiſhes, was becauſe of their ſilence: a thing which they counted divine. In which they agreed with the Egyptians, who made the Crocodile the image of the Deity becauſe he had no Tongue: and therefore reſembled the Deity, who performed all things by the act of his Will, without the intervention of Words.

From the above reaſons, I conſider the FISHES as the ſymbols of the two firſt Parents of the human race; reduced by the ſentence of the Almighty inflicted on them and on all their poſterity, to the State and Condition of the Dead. And that a Connexion, ſuch as I ſuppoſe, takes place between the ſigns, may appear from the two contiguous ſigns of Aquarius and Piſces; for the ſphere repreſents the water poured out from the Urn of Aquarius as received into the Mouth of the Southern Fiſh.

I have thus endeavoured to aſcertain the meaning of the hieroglyphic contained in the laſt Six Signs, and find the ideas it ſuggeſts to be, 1. The Sabbath.—2. The

Serpent.—3. The promiſed Deliverer.—4. The Enemy of Man's Salvation, to whoſe yoke he was to be obedient.—5. The Troubles and Sorrows conſequent upon the loſs of innocence and happineſs.—6. That Death which ſhould be the conſequence of ſuch loſs.—Hence I conſider them as belonging to the Fall of Man, and relating the ſame hiſtory which Moſes has done in the third chapter of Geneſis.

CHAP. V.

Concerning the Prophetical Senſe of the TWELVE SIGNS.

HITHERTO I have been obliged to have recourſe to evidence of every nature for the purpoſe of aſcertaining the meaning of the ſymbols, to conſult profane authority equally with the ſacred Records, and ſometimes to give my own conjectures; that I might the more fully and clearly diſcover what the natural ſignification of theſe ſigns was, and tranſlate them, if I may uſe the expreſſion, from the Language of Nature, into that of Art.—But an eaſier taſk now remains, in which I mean to derive all my proofs from the Sacred Volume almoſt excluſively; and principally from the expreſs aſſurances of our bleſſed LORD himſelf.—And in which I hope to make it appear, that they do not merely contain the hiſtory of the Paſt, viz. of the Creation and Fall of Man; but that they alſo announce the Future, and contain the hiſtory of all the grand events which were to take place on the Theatre of the World from its firſt Formation, to its final Diſſolution and the Conſummation of all things. A Truth which, if I can make it appear, will leave no doubt as to who was their Author, or who

taught this Diviſion firſt to Man, ſince no wiſdom leſs than his, who created all Nature, and whoſe Truth endureth from generation to generation, could have produced ſo ſtupendous a monument of his over-ruling Providence and Power.—Nor is the Scripture ſilent with reſpect to this very fact: Thus Pſ. cxlvii. 4. He telleth the Number of the Stars, he calleth them all by their Names. And Iſ. xl. 26. He bringeth out their hoſt by Number; he calleth them all by their Names. What then, let me aſk, were thoſe Names; if they were not impoſed by him, muſt we not ſuppoſe that he borrowed them from the vain and empty contrivances of an idolatrous ſuperſtition.

But before I proceed in this inveſtigation, I muſt obſerve, that as ideas are excited in the mind in a twofold manner, either by the things themſelves or by words which are their names, ſo language will be of two kinds, natural and artificial. Of theſe, the former will be prior in time and ſuperior in uſe: firſt, becauſe it will convey real knowledge: ſecondly, becauſe it will be univerſal and perpetual, neither confined to one nation, nor in that nation ſubject to variation. Now if we conſider the teaching of the Holy Scriptures, we ſhall find that it moſt frequently recurs to things themſelves. When the Prophets as Daniel and St. John, lay open before us the volume of Futurity, what is it we read there? Are not empires repreſented under the image of beaſts; or that of a human figure (the ſymbol of the earth,) whoſe parts compoſed of different metals, denote various and ſucceſſive kingdoms.—Do not all the types repreſent future events by things or actions; thus the paſchal Lamb prefigured the

Death and Paſſion of Chriſt, as did alſo the Fiſh ſwallowing Jonah. What are the parables of our Saviour but ſo many ſubſtitutions of things for words, of natural for artificial language: of which we have an illuſtrious example in the parable of the Tares, Matt. xiii. 24. 37.

When he compares the Moſaic and Chriſtian Diſpenſations, and aſſigns a reaſon why the Jews ſhould be ſlow in receiving the latter, he uſes the examples of old and new Wine, Matt. ix. 17. Mark ii. 22. Luke v. 37—39 to denote them: as I have already ſhewed, that Wine is the ſymbol for Truth, and is conſequently transferred to ſignify Religion: in ſame manner as idolatrous or falſe Religion is denoted alſo by Wine, Rev. xviii. 3. Deut. xxxii. 32. 33. only with a ſuitable epithet annexed to diſtinguiſh them. When he delivers the precepts of Morality, he has recourſe to the ſame ſubſtitution: Thus Mat. v. 45, we are commanded to love our enemies from the example of him whoſe tender mercy is over all his works, who ſends rain upon the good and evil, and makes his ſun to riſe upon the juſt and unjuſt. Such is the law ſpoken of Pſ. xix. 7—11, and not that of Moſes, which was only a ſhadow of good things to come; which law the Pſalmiſt continually ſpeaks of, and Pſ. cxix. 18. prays the Lord to open his eyes, that he may behold the wonders thereof. And what are all the verbal alluſions ſo often occurring, but ſo many tranſitions from words to things, from artificial to natural Language: Thus Matt. xvi. 18. Thou art Peter, and upon this Rock: (the name attributed to God himſelf in Moſes's Song.) And when the Lord changes the name of Abraham, and that of Jacob into Iſrael, the reaſons for the changes are aſſigned, and ſhew that

they have a reſpect to things denoted by the names; what are all miracles but ſo many appeals from words to things, from the doctrines preached in words to the preternatural events that confirm thoſe doctrines. Viewed in this light, miracles are the language of the Author of nature, ſpeaking to his creatures by things and not by words. And that ſuch language is the proper channel to convey and confirm the divine truths is a matter that cannot poſſibly be doubted. Chriſt therefore always appeals to the works that he does, as to an infallible language. And all his miracles have evidently a ſignification in them. His giving ſight to the blind denoted that Knowledge which he was to beſtow upon an ignorant World, John ix. 39.—His curing all kinds of ſickneſs and malady of the Body, ſignified the remedies his doctrines ſhould afford to the diſeaſes of the Soul.—His rebuking the Winds and Waves, the effects his doctrine was naturally fitted to produce on the unruly Wills and Affections of ſinful men, in quieting the tumult of paſſion and force of appetite.—His feeding the multitudes in the wilderneſs, the nouriſhment which his heavenly doctrine ſupplied to relieve their ſpiritual wants, and the eternal life which the eating his fleſh was to confer. The Woman healed of a bloody iſſue by faith in Chriſt, what did it denote but the Earth (ſymbolized by a woman) delivered from the ſcourge of war, by him who was the Prince of Peace? The converſion of Water into Wine, what could that ſignify, but that He, the real Bridegroom and the true Vine, ſhould from the treaſures of his heavenly Knowledge, or of the Spirit (ſymbolized by Water) teach the doctrines of pure Religion or Truth (ſymbolized by

the good Wine which had been kept until then ?)—Let us conſider the caſe of Abraham, Gen. xv—Having received from the Lord the promiſe of a great reward and of a Son, the Patriarch aſks how he ſhall know that he is to inherit the land; this would ſeem to argue a want of faith, which yet was not the caſe, as his faith is every where, and here in particular extolled. We ſhould, therefore, conſider Abraham as requeſting that the promiſe which the Lord had given him in artificial or inſtituted language, he would pleaſe to repeat in the language of Nature, i. e. in the proper language of the Creator to his creatures. His requeſt viewed thus was juſt and reaſonable; and therefore it was granted as we find in v. 17. 18. of this chapter.

I further proceed to ſtate, that the opinion has very generally prevailed, that the Heavens contained a writing inſcribed upon them, and which pointed out Futurity.—Kircher in his Oed. Ægypt. tom. ii. pars 3. p. 215. has a chapter on this ſubject: "Num Cœlum liber quidam ſit, et num variæ Stellarum combinationes ſcripturam quandam conficiant, in quâ futura Dei digito inſcripta legi poſſint."—He mentions the author of the book Zohar, and of Jetzira, and a vaſt number of Rabbins, as Abarbanel, Maimonides, &c. as the maintainers of this doctrine; and among the moderns, Cornelius Agrippa, Paracelſus, Poſtellus who even pretended to read it, and Gafferel: and he ſays with equal Propriety and Juſtice, of the Concluſions they formed and Alphabet by which they pretended to read it; O Aſininam ruditatem, non niſi fuſtibus dignam. For inſtead of conſidering it as written in natural language, (which

opinion Kircher would not have oppoſed, if it had been known to him, as we ſhall ſee hereafter) they believed that the ſtars were placed in the Angular Points of the Hebrew letters, and reduced it to the Hebrew language, that is, to artificial ſpeech. Their undertaking was of courſe unſucceſsful, becauſe they were ſo weak as to ſuppoſe the Author of Nature wrote in a language that was not the language of Nature. But while we are thus warned by their errors from ſuch precipitate and ill-founded Concluſions, let us proceed to ſtate the Premiſes from which the Propoſition may be demonſtrated, that the Heaven is the Book of the Lord, and having rendered this point probable, if not abſolutely certain, let us proceed in the next place to compare the events they record, with thoſe that have actually taken place, or which we know ſhall ſurely do ſo: and if the reſult of ſuch enquiry ſhews the moſt perfect coincidence, can doubt any longer remain on the ſubject, but that the true key has been at length diſcovered.

Mr. Dodwell, in his note on the words ταῖσ πλάξι τῶν ὀυρανῶν· Grabe's Spic. Patrum, i. ii. iii. ſeculi, obſerves that they mean the primitive Law in Heaven; and cites Heb. ix. 23. to ſhew that every thing terreſtrial had Archetypes (παραδέγματα) exiſting in Heaven, of which they were Ectypes or Copies. Thus to the Ark of Moſes anſwered σκηνὴ ἀληθινη; to the Temple of Solomon, that mentioned Wiſdom, ix. 8: to Jeruſalem on Earth, that in Heaven, Gal. iv. 25. 26. He further ſays, "Et legem certe illis "quæ ab initio fuerint ante jacta mundi fundamenta ac-"cenſent Rabbini. Erat autem Helleniſtarum ratiociniis "valde congruum ut primi Patriarchæ cum his Archety-

" pis, rerum terreſtrium exemplaribus commercium ha-
" buerint. Moſis certè exemplar, quod in monte vidit,
" ad cœleſtia retulit non Philo modo, ſed Auctor Epiſ-
" tolæ ad Hebr. viii. 5. Et ex his Cœli Libris, didiciſſe di-
" citur Jacobus non leges tantum ſed etiam eventus om-
" nes Populi Iſraelitici. Docet hoc Origenes, Tom.
" iii. Comm. in Gen. p. 12."—The words of Origen here referred to, are, " Sed Voluminis alicujus inſtar,
" futurum propheticâ dictione complexi, univerſo quo-
" que cœlo, qui Dei quidem liber eſt, contineri futura
" poſſunt. Itaque hunc in modum intelligi poteſt, quod
" in Joſephi precatione a Jacobo dicitur; Legit in ta-
" bulis cœli quæcumque accident vobis et filiis veſtris.
" Quinetiam illud, complicabitur cœlum quaſi Liber,
" Eſa. xxxiv. 4. eo fortaſſis pertinet, ut impreſſas ipſi
" rerum futurarum ſignificationes perfectum quaſique
" completum iri demonſtret; quemadmodum ipſo re-
" rum exitu completa vulgo dicuntur Prophetarum Ora-
" cula."——And Huetius's Note on this paſſage of Origen is this. One would believe that Plotinus had reſpect to this very place when L. iii. Enn. ii. c. 7. he ſpeaks of Letters written in Heaven: and Enn. iii. L. i. C. 6. Another uſe may thence be derived as from Letters, from which thoſe who are acquainted with this Grammar might read even future things.

Having thus conſulted Chriſtian authorities, let us next conſider what teſtimonies we may produce from Jewiſh writers upon the ſame point. One of the moſt ſenſible and beſt informed among them is Maimonides, whoſe words I thus quote, as I find them tranſlated by Buxtorf, Moreh Nevochim, Pars. ii. c. v.—" Quod orbes cœleſtes ſint ani-

" malia intelligentia et ratione prædita, id veriſſimum " eſt ſecundum legem noſtram, quodque non ſint cor- " pora mortua ſicut ignis et Terra (ut fatui et imperiti " arbitrantur) ſed ut Philoſophi loquuntur, animalia " quæ colunt, laudant et celebrant Deum." This monſtrous abſurdity he attempts to prove from Pſ. xix. i. for he obſerves that the expoſition generally given of theſe words; " That the Heavens declared his Glory, " becauſe men inferred it from their conſtruction," cannot be true, becauſe that the Hebrew language never attributes the narration of any thing, except to thoſe who are intelligent beings. Whereas, ſays he, it is the Orbs themſelves the Pſalmiſt ſpeaks of, as he mentions their ſound as being heard, although they have neither ſpeech nor words.—But the hypotheſis I have laid down above fully anſwers his objection, becauſe they are ſuppoſed as recording in a book, and that written in the language of Nature by things and not by words; and declaring the Power and Wiſdom of their Author, without ſpeech or words, i. e. without artificial language.—He further quotes Neh. ix. 6. Et exercitus cœlorum te adorant. And Job xxxviii. 7.—He then conſiders the world as governed by the Powers of Heaven, and quotes Moſes, Deut. iv. 19. where it is ſaid that the Lord has divided them to all the People under Heaven: that is, as he explains it, he has placed them as Mediators, to govern his creatures, but not that they ſhould be worſhipped by them.—Joſephus Ant. L. i. c. 5. et 8. conſiders the Temple as a repreſentation of the Heavens: for he ſays, " Tertia pars Ædificii, quo nec ſacerdoti- " bus fas erat accedere, velut cœlum illud Deo ſepoſi-

" tum." And Grotius in Matt. xxvii. " Quæ extra " Adytum erant, adumbrabant hunc mundum aſpecta- " bilem, Sic 7 Lychni, 7 Planetas, 12 Panes, 12 Signa " Zodiaci," &c.

I ſhall next conſider what ſupport this hypotheſis of a celeſtial writing may derive from the opinions prevailing in other nations; and of theſe none ſeem more ancient or to have cultivated the ſciences for a greater ſpace of time than the Chineſe.—From Memoires Chinoiſes, vol. xiii. p. 308. I extract the following paſſage. " La Fi- " gure D repreſente le Koui ou la Tortue. Sous la cin- " quieme Anneè du regne de Yao, prirent une grande " Tortue, laquelle exiſtoit depuis pres de mille ans. " Sur ſon dos etoit ecrite en lettres Ko-teou l'hiſtoire du " Monde." And the Miſſionary adds, " Depuis ce tems- " la les Chinois ont regardé la Tortue comme un animal " myſterieux, qui pouvoit non ſeulement leur appren- " dre les choſes paſſeès, mais encore leur faire trouver la " connoiſſance anticipeè des Evénemens. C'eſt pour- " quoi ils s'en ſervent dans la Divination et en font la " Baſe de la Loi des Sorts."—Martinii Hiſtoria Sinica p. 99. " Quibus aliiſque prodigiis erectus, ac præſertim " teſtudinis haruſpicio, militem in Imperatorem ipſe du- " cit. Solenne Sinis et olim fuit et eſt hodieque, ad ſor- " tes et auguria adhibere teſtudinem, in qua colorum " maculas motuſque membrorum diligenter obſervant, " atque etiam emortuæ oſſa inſpiciunt." From the Au- thor of the Origine des Loix I tranſcribe the following paſſage relating to the ſame event, vol. vi. p. 317. " Une " divine Tortue, portant ſur ſes Ecailles, des lettres bleues, " les lui donna. Alors Ssehoang penetra tous les change-

" mens du Ciel et de la Terre: en haut il obſerva les di-
" verſes configurations desEtoiles; en bas, il examina tou-
" tes les traces qu'il avoit vûes ſur la Tortue; et de tout
" cela il compoſa les Lettres." In ſame work p. 313, another who paſſes for the inventor of Fire, firſt impoſes names on Plants and Animals, invented weights and meaſures, and here he mentions la Tortue des Lettres. The ſame author (Goguet) remarks the agreement of the Chineſe Authors with Sanchoniatho; in that both conſider the Heavens as ſupplying the models of writing; when the laſt mentioned writer obſerves, that Taautus imitated the Heavens when he compoſed the ſacred Characters.

From what I have above quoted from Chineſe Authority, compared with my own diſcovery of the meaning and ſignification of Cancer, the Crab or the Tortoiſe; do we not perceive that the Heavens figured under that ſymbol are clearly referred to; where the Animal is ſaid to carry written on his back, the hiſtory of the paſt, and the prophecy of the future.—And may we not with ſome probability draw this concluſion, that the firſt ſpecies of writing, or that by hieroglyphics derived its origin from this writing on the Zodiac.

If we now recur to other nations for confirmation of the ſame truth, we may remark that the very ſame name Λοξίας, is attributed by the Greeks to Apollo the diſcoverer of Futurity and to the circle of the XII Signs; and that in like manner the Arabs denote Fatum Neceſſitas, by the very ſame name חוג, which in Job and Iſaiah denotes the Zodiac; on which God is repreſented walking by Job and ſitting by Iſaiah.

And in addition to the above arguments for the exiſtence of a Celeſtial Writing, I ſhall adduce the following proofs.—Exod. xxxii. 32. Moſes mentions the Book of the Lord in which names are written; and the Lord admits the exiſtence of ſuch Book. And our Saviour Chriſt, Luke x. 20. ſpeaks of the Heaven as if it was this Book.—The Heavens in Pſ. viii. 3. are characterized as the work of his Fingers; which plainly implies writing and is ſaid, I believe, beſides, of the two Tables of Stone only.—Agreeably to this, the Heavens are called גלגל. whoſe root is the ſame with the root of מגלה Volumen; and the Ordinances חקות of Heaven are mentioned Pſ. cxlviii. 6. Job xxxviii. 33: which laſt word is derived from חקק Scribere.

Having produced a variety of evidence, to prove that it has been a very generally received opinion, that there did exiſt a Celeſtial Writing: I ſhall proceed in the next place to ſhew the correſpondence between theſe Signs as interpreted from the language of Nature, and the different periods that compoſe the hiſtory of Man from his firſt formation to the general diſſolution of all things, conformable to what we know has actually happened, and what we firmly believe will as certainly take place before that event.—Now theſe periods may be arranged as follows.

Man proceeded from the hands of his Heavenly Father, endowed with great mental perfection and intellectual endowments.—He was made in the Image of God and inveſted with dominion over the inferior part of the Creation. His words Gen. ii. 24. are cited by Chriſt as inſpired Scripture. He was conſidered as a Prophet.

Clem. Alex. vol. i. p. 400. Note. " Adamum Prophe-
" tam credidit Juſtinus Martyr, cum dixit Chriſti ad-
" ventum prædictum fuiſſe 5000 annis priuſquam appa-
" ruerit. Apol. i. p. 62. Edit. Oxon.—In recogniti-
" onibus Clementis, Petrus affirmat l. 1. ſect. 47. pri-
" mum hominem fuiſſe Prophetam."—Several of his deſcendants for many generations, Abel, Seth, Enoch, &c. were eminent for their Piety and Religion. Nor are profane accounts ſilent with reſpect to the Virtues of the Founders of the human Race: witneſs their accounts of the Golden and Silver Ages. This period then which I may ſuppoſe equal to the duration of the firſt Man's Life, will be the firſt in order and marked by the Virtues and Integrity of thoſe who then lived upon Earth.—But to this period ſucceeds another very unlike it, the Brazen Age of the Poets; when Moſes tells us, the Earth was filled with Violence.—Theſe two Portions of Time, which occupy the whole Duration of the Old World, may be juſtly ſtiled: the firſt, the Kingdom of the RAM, when the worſhip and ſervice of the only true God prevailed: the ſecond, the Kingdom of the BULL, or the reign of violent arms and lawleſs force; and this terminated in that heavy infliction of Divine Vengeance, when TAURUS or THE OCEAN, as I have proved it to ſignify, was brought upon the dry Land and extirpated almoſt entirely the human race; an event which Joſephus tells us, Ant. l. i. c. 3. was foretold by Adam, and ſeems intimated in the name beſtowed on Enoch's Son; as alſo in the name of Noah. And if we ſuppoſe the knowledge of the Zodiac communicated to the firſt Man, we ſhall not be at a loſs to ſee whence he derived the intimation of ſo ſurpriſing a Fact.

After this dreadful Cataſtrophe, it were reaſonable to have hoped, that the ſurvivors would have long perſevered in the profeſſion and practice of pure religion; yet Scripture gives us reaſon to ſuſpect from the curſe upon Ham or his ſon Canaan, that there was a ſpeedy relapſe, in one part at leaſt of Noah's family. Hence I conſider the period of Time between the flood and call of Abraham, when true Religion was profeſſed in the lines of Shem and Japhet, mixed with falſe in that of Ham, the patriarch of the Egyptians and Africans, as characteriſed by the reign of the TWINS or GEMINI.—In the latter part of this period, the Zabian Idolatry, or that which conſiſted in worſhipping the hoſt of Heaven, became univerſal. Abraham himſelf had been educated in it, though afterwards its greateſt oppoſer; as Maimonides aſſures us, Moreh Nevochim Pars. iii. cap. xxix. and as appears from Scripture, Joſh. xxiv. 2. Accordingly St. Stephen tells us, Acts, vii. 42. Then God gave them up to worſhip the Hoſt of Heaven, i. e. to practiſe the Neighbouring Idolatry. The period then which ſucceeded, compriſing the reign of Idolatry and Paganiſm, may be called the kingdom of CANCER, inaſmuch as I have already proved that ſymbol to denote the Heavens, and therefore the heavenly Hoſt or celeſtial Bodies. But ſynchronal to this I place the fifth Period, or the Kingdom of the LION, by which may be underſtood the Jewiſh Diſpenſation, and dated from the covenant made with Abraham, Gen. xv. That the Lion ought to be the ſymbol of this diſpenſation, may appear from this conſideration, that as the Lion cauſes all other animals to diſappear from the Foreſt, ſo the Jewiſh Religion baniſhed all thoſe falſe religions and ido-

latries which were typified by the various Animals that were the objects of worſhip, or which denoted the different Nations as in Acts x.—And that the Lion actually was the Character of it, appears clear from all thoſe places in Scripture where it bears this meaning. Thus Gen. xlix. 9. Judah is called a Lion's Whelp, as being deſcended from Abraham; and Iſrael is compared to the ſame, Numb. xxiv. 9.—Deut. xxxiii. 20. 22. Gad and Dan are ſtiled Lion's Whelps.—Micah. v. 8. The remnant of Jacob ſhall be as a Lion.—But moſt remarkable is Ezek. xix. where the Lion plainly means Joſiah the King of Judah and his Sons.—See alſo Zeph. iii. 3. And as the Lion was the ſymbol of the Sun, ſo Pſ. lxxii. 17. the Throne of David is promiſed to be as the Sun; and Pſ. lxxxix. 36. 37. his Throne is ſaid to be as the Sun, and as the faithful witneſs in Heaven i. e. Abraham. And Chriſt ſays, then ſhall the Righteous ſhine as the Sun in the Kingdom of the Father, i. e. as Abraham.

The Sixth Period (analogous to the Creation, where Man was formed on the ſixth Day) will comprize the time in which the Son of God took our Nature upon him, and dwelt upon Earth: and to this portion of time, will correſpond the Kingdom of VIRGO. But as this is a point of the greateſt moment, I ſhall therefore dwell upon it more fully.

Roger Bacon, Opus Majus p. 161. tells us; "Omnes antiqui, Indi, Chaldæi, &c. docuerunt quòd in prima facie Virginis, aſcendit Virgo mundiſſima, nutritura puerum in terrâ Hebræorum, cui nomen Jeſus, ut dicit Albumaſar in majori introductorio Aſtronomiæ."—Seldenus de Diis Syris. p. 30. "In primo

" decano ſphæræ Perſicæ, collocant Virginem capillitio
" prolixo, duas ſpicas manu tenentem, reſidentem in ſi-
" liquaſtro, et puerum lactantem. Et non ſolùm Albu-
" mazar notavit decanum illum uti cœleſte ſymbolum
" nativitatis Jeſu Chriſti; ſed etiam R. Baconus ejus
" ſententiam eſt amplexus, &c." Scaliger in his notes at the end of Manilius, has given us the Sphæra Perſica, from Abenezra, agreeable to the above account of Selden; and the learned Kircher in his Oed. Ægypt. gives a ſimilar account in Tom. ii. Pars 3a. and quotes Albumazar as ſaying: " Oritur in primo decano Virginis,
" Puella virgo munda, cui nomen Aderenoſa manu du-
" as ariſtas tenens, puerum nutriens in loco cui nomen
" Hebræa; puerum dico a quibuſdam nationibus nomi-
" natum Jeſum, quem Græcè dicunt Chriſtum." Such was the manner in which this famous Aſtrologer, who was moſt eminent for his Proficiency in that Art, could expreſs himſelf, though a Mahometan: and his teſtimony is mentioned with approbation by Kircher.—As for the name Aderenoſa or Adrenedeſa, it is admitted to be a corruption: when corrected, I believe it will be found to ſignify; conceiving by the Spirit.—It has alſo been obſerved, that ſimilar ideas have prevailed in other authors. Thus the book, whoſe title is Ovidius de Vetula, ſpeaking of the Virgin Mary, has the following lines. O virgo fælix, O virgo ſignificata per Stellas, ubi Spica nitet. Here then we have juſt cauſe to wonder, that obſervations ſo memorable ſhould not have made greater impreſſions, and been more noticed by Chriſtian Writers. And this ſilence of theirs partly aroſe from their ſuppoſing it the ſymbol only of the conception of the Virgin Mary herſelf; but principally, from their not

finding on their own ſphere any ſuch ſign, as is mentioned to be on that of Perſia; where Virgo is repreſented nouriſhing an Infant, as well as holding an Ear of Corn in her hand.—Are we then to conclude from this defect, that the above remarks were built upon error, and had no good foundation? Certainly not; for I ſhall clearly ſhew that while the Eaſtern and Weſtern Spheres differ in appearance, they agree in reality; and under different names they teach one and the ſame thing, that is, the Myſtery of the immaculate Conception of our Lord and Saviour.—And I muſt further obſerve, that the potent magician whoſe Wand has diffuſed thoſe miſts before our eyes, which prevent our ſeeing the Truth, is no other than Language, or the fixing our Thoughts upon Words more than Things.—Now in the Hebrew Language the Word עולל has two very different ſignifications; the firſt is Puer lactante major, or rather Puer lactans: the ſecond ſenſe is Racemavit in Pihel, and it is found in the Plural עוללות Racemi, which may have for its ſingular עולל, as regularly as קולות comes from קול: and alſo ſome other examples. It will then ſignify Racemus.—But on our ſphere the Virgin is repreſented holding in one hand an Ear of Corn: and in the other a Bough or Branch עולל, or a Star in her ſhoulder called by that name. Grotii Aratæa.—"In Virgine una Stella vocatur προ-
" τρυγητὴς (the very tranſlation of מעולל) quia ante Vin-
" demiam oritur, et dicitur Plinio maturitatem Vindemiæ
" promittere. Proclus dicit προτρυγητὴς ſed Columella
" vocat eam τρυγητῆρα. Plinius l. xviii. c. 30. Vinde-
" mitorem vocat ut et Ovidius.—Vitruvius. Ab eo non
" longe conformata eſt Virgo, cujus ſupra dextrum hu-
" merum lucidiſſima Stella nititur quam noſtri Provin-

" demiam majorem vocant."—The Branch then which Virgo holds, (as I obſerved before of the Sibyl) or the Star above mentioned, is the עולל which the Perſic ſphere repreſented, taking the other ſenſe of the ſame word, as Puer lactans. And therefore the ſame Idea prevailed univerſally; and the mode of expreſſing it only was different.—When now we reflect that the Nativity of our Lord was actually connected with the unuſual and extraordinary appearance of a Star in the Heavens, and which was known from ancient records to indicate the Birth of the King of the Jews; a truth admitted by the Jews themſelves who called their falſe Meſſiah, Bar Cocab: it is hardly poſſible to doubt that the ſign Virgo was held connected with that Event; and that this Star called τρυγητὴς, might be that Star which by ſhining with ſuch Luſtre as to be viſible in the Day, might therefore probably announce the glad tidings of the Saviour.—But I ſhall now proceed to ſhew the nice connection between the Sacred writings and what the ſphere records; by proving that the Prophecies are equally applicable to each of theſe various meanings. And I ſhall conſider firſt the word עולל in its ſenſe of the Vine Branch: Secondly in that of Puer lactans: which two ſenſes are not inconſiſtent with each other, for a Son is ſtiled in the Language of Things, a Bough or Branch. Thus in Homer ὄζος Ἄρηος is filius Martis—Pſ. cxxviii. 3. Children are compared to Olive Branches, as Pſ. i. the righteous himſelf is ſaid to be like a Tree. In John xv. 2. the Branch in Chriſt that did not bear fruit, is plainly the unfruitful Son.—In Luke xxiii. 31. Chriſt

terms himſelf the green Tree and the Jews the dry. Minerva is ſtiled ξύλον. Æſch. Eum. 668; and Hercules is ſtiled θαλὸς. Pindar 6. Olym. 115.

In Geneſis xlix. 10. the Scepter is promiſed not to depart from Judah (i. e. as appears from conſidering the preceding verſe, the kingdom of the Lion is to laſt) until Shiloh come. For this word no ſatisfactory tranſlation has ever been given; and as it occurs in this place only, its meaning is entirely obſcure and unknown.—St. Jerome appears to have read it שלח, for he renders it ſent, qui mittendus eſt: and this opinion receives conſiderable ſupport from the many alluſions which Chriſt makes to the word ſent, John x. 36.—xx. 21.—v. 36. The word שלח ſignifies Gladius; it alſo denotes Pomarium, and in the Plural occurs Cant. iv. 13. where it denotes Plants or Branches, Propagines, and is in ſenſe the ſame with the word, Iſa. xvi. 8. which there denotes the Branches of a Vine.—And, that the word in Gen. xlix. 10. ſhould be שלח, or שלחה ſeems probable if we attend to the words of our bleſſed Lord, Matt. x. 34. I come not to ſend peace שלום, but a ſword שלח. Here ſeems to be a verbal alluſion or Paronomaſia, ſuch as is common in the ſacred writings, (and of which an inſtance occurs, Matt. xvi. 18. Thou art Peter, and upon this rock:) between the words שלום or שלה, and שלח and our Lord's meaning ſeems to be; that the Peace of which he was to be Prince, meant only the genuine effects of his religion when rightly underſtood and truly ſubmitted to, and would be verified at his ſecond coming; but that in the preſent, the mixture of human Vices and Paſſions would prevent ſuch effects

and eventually prove the cauſe of War and Diſcord; and, that, therefore, the name שלה taken in its ſenſe of Gladius would rather denote him than if taken in its true ſenſe of the Vine Branch.

This alluſion, St. Matthew, who perhaps wrote in Hebrew, has preſerved by giving us the very words of Chriſt; whereas St. Luke in the parallel place has alſo given us the ſenſe.

Having thus made it probable, that the word Shiloh ought to be Shalach or Shiloach, the ſenſe of the Prophecy will be "That when the BRANCH of the VINE "ſhall come, the Kingdom ſhall depart from the LION;" and this correſponds plainly to the appearance upon the ſphere where VIRGO ſucceeds LEO, as I have above explained it.—Whereas, if by Shiloh, we underſtand, him to whom it belongs, the Propoſition ſtill will be true, but it will be uninſtructive.——This interpretation receives additional confirmation from the eleventh verſe, where the Patriarch expreſsly mentions the Vine; and aſſures his ſon Judah, that if he is united to this Vine, (i. e. Chriſt, who calls himſelf the true Vine, John xv. 1.) he ſhall receive every bleſſing ſpiritual and temporal. And when Chriſt terms the Sacramental Wine, his Blood, which Wine is termed Blood of the Grape or the Vine; do not theſe expreſſions imply the ſame image, and repreſent Chriſt as the Vine.—Conformable to all this, we find Chriſt termed by the Prophets, the Branch. Iſaiah xi. 1. calls him the Branch to grow out of the roots of Jeſſe: and liii. 2. a tender Plant; and Zechariah iii. 8. My Servant the Branch. And when he enters Jeruſalem, John xii. 13. (at which time the prophecy of Ze-

chariah was fulfilled, ix. 9. and when with truth it might be ſaid, as in Gen. xlix. 11. that the Foal was bound unto the Vine, i. e. to Chriſt, and the Aſs's Colt to the choice Vine) with what in their hands did the exulting multitudes meet him the King of Zion, the promiſed Shiloh? Was it not with Branches, exactly as we find Rev. vii. 9. 14. it is ſaid of the multitudes that ſurrounded the Lamb.——And in Rev. xiv. we find the Vine of the Earth expreſsly mentioned.—In addition to the above remarks on the word Shiloh, I ſhall further mention that Iſaiah ſeems to have read it Shiloach, and to have conſidered it as the name of a Perſon belonging to the Houſe of David: His words are in Iſ. viii. 6; and ſeem to mean, Foraſmuch as this People refuſe to be governed by the houſe of David, the anceſtor of Shiloach or the Branch, and delight in Rezin; therefore the Lord will bring, &c. In this explication, the waters of Shiloach, denote the Family whence the Shiloach was to ariſe, by a well known emblem, Rev. xvii. 15. We may alſo obſerve, that the blind man reſtored to ſight by waſhing in the Pool of Siloam (which St. John derives from שלח) John ix. 7. had probably a reference to the promiſed Shiloh.

The difficulties that attend the application of this prophecy to Chriſt, as taken in its common acceptation come now to be conſidered, and they are theſe. Firſt: If by Sceptre be underſtood Kingly Power, that ſuch Power did not reſide in the tribe of Judah before David nor after Zedekiah: a ſpace of time not more than about one-fourth of the time which elapſed between the delivery of the Prophecy and completion thereof. And that

Judah held the Sceptre over all the XII Tribes but a very ſmall part even of this time.—Secondly: The departure of the Sceptre has been ſuppoſed to coincide either with the conqueſt of Judea by Pompey, or the commencement of Herod's reign, or the deſtruction of Jeruſalem by Titus, or the baniſhment of Archelaus.—To the firſt and ſecond it is objected, that the firſt anticipates the birth of Chriſt by 60 years, as the ſecond does by 30 years: to the third, that it is poſterior to the ſame event by 70 years; and to the fourth it has been queſtioned whether Archelaus ever was really king, i. e. confirmed in the throne by the Romans. Such are the difficulties which attend the underſtanding the word Sceptre to denote ONLY a real earthly Kingdom; and which vaniſh in caſe we conſider it as expreſſing a ſymbolical Kingdom; a Kingdom that denotes a particular diſpenſation, viz. the Jewiſh, which ſhould ceaſe and determine at an appointed period.

Senſible of theſe difficulties ſome commentators have accordingly underſtood by the word Sceptre, to be meant only a Staff, which was the Enſign of a Tribe, not the Enſign of Sovereignty.—That a kingdom had been promiſed to Jacob, which he in this Prophecy tranſfers to Judah, appears from Gen. xxxii. 28. where the reaſon aſſigned for the change of his name to Iſrael is, that as a Prince, he hath Power with God, Numb. xxiii. 21.—But this Kingdom, from the words of our Lord, Matt. xxi. 43. appears to have been ſtill with Judah, and not taken from him at that time (ſee alſo Matt. viii. 12.) although long after Herod's death and Archelaus's baniſhment. Compare this now with the words of the

Jews, "We have no King but Cæſar:" from which words the natural concluſion is the very oppoſite of what I before drew, and implies that the Sceptre had departed. Theſe two oppoſite concluſions can only be reconciled, by admitting the hypotheſis I have laid down; which is, that the Kingdom which the Patriarch ſpeaks of is rather of a ſymbolical kind: and means that the Jewiſh nation ſhould ſo long continue God's peculiar People, and no longer.

I ſhall now proceed to conſider the Prophecies which relate to the other ſenſe of the word עולל, or Puer lactans. And here it is well worthy our obſervation, what tender affection our Saviour always manifeſted to little Children, of whom he declares the Kingdom of Heaven to be compoſed; and how ſtrictly he cautions his Diſciples againſt offending them: and aſſures them that unleſs they become like Children, i. e. be born again, they ſhall not enter his Kingdom.

And here the anſwer of our Lord to the Prieſts, on this very occaſion of his entering Jeruſalem, recorded, Matt. xxi. 16. preſents itſelf to us. He quotes Pſalm viii. 2. Out of the mouth of Babes עוללים, and Sucklings, haſt thou perfected Praiſe. And the Apoſtle to the Hebrews, ii. 6—9. applies this very ſame Pſalm to Chriſt, and underſtands it as relating to him. Now in this Pſ. v. 1. the glory of the Lord is celebrated as ſet above the Heavens; and in v. 3. the Pſalmiſt profeſſes himſelf as contemplating the Heavens, the works of his Fingers. Between theſe intervenes, verſe 2. whoſe connexion with them is far from being perſpicuous; but if we might be allowed to paraphraſe it thus: "Thou haſt furniſh-

" ed a ſubject of perpetual triumph, and put all thine " Enemies to everlaſting confuſion, by ſo clearly reveal " ing thy Purpoſes of Grace and Mercy, in the repre- " ſentations which thou haſt made in the Heavens of " the עולל," we ſhall ſee an unbroken connexion between the three verſes, and one conſiſtent meaning given to the whole Paſſage; and the whole plainly referring to the Saviour, as it ought to do.

Let us now conſider the appellation which Chriſt ſo conſtantly gives to himſelf: and this is, The Son of Man: It is thus he is characteriſed, Pſ. viii. 4. and Dan. vii. 13. where he is called בר־אנש; whereas in the former inſtance it was בן־אדם. Now we learn from Gen. v. 2. that Adam was the name impoſed by God upon both the Man and Woman, and as the Woman was the ſymbol of the Earth, the word Son of Man or Son of Woman, i. e. Seed of the Woman, may ſignify ſymbolically Son of the Earth.—Here then we may obſerve that as the Earth had been ſmitten with a curſe for the Tranſgreſſion of our firſt Parents, ſo now it was to be bleſſed in him who is its Son ſymbolically; Firſt becauſe he was to grow like a tender Plant and as a Root out of a dry ground Iſ. liii. 2. Agreeable to which, the Pſalmiſt, Pſ. lxxxv. 11. ſays, Truth ſhall flouriſh out of the Earth. And thus it literally implies his miraculous Birth from a pure Virgin, it being uſual to ſtile thoſe Sons of the Earth, whoſe earthly Father or Parentage was not known. Secondly, and principally, it implies his Reſurrection from the Dead. St. Paul tells us Rom. i. 4. that he was declared to be the Son of God with Power, by the Reſurrection from the Dead.—For as the Earth is repreſented

as a Female, the Grave will be her Womb: and therefore to riſe from the Grave or the Dead, will have the ſame ſignification in the Language of Nature as to be born.—Hence our Saviour tells Nicodemus, John iii. 3. Except a Man be born again, he cannot ſee the Kingdom of God; and explains it further v. 5. that he means the being born of Water and of the Spirit. That this laſt relates to Baptiſm, has been always admitted; but Baptiſm is referred by our Saviour to Death, Matt. xx. 22. 23. Luke xii. 50; and his Death is ſtiled by himſelf his Baptiſm: accordingly our Church in her Catechiſm ſays of Baptiſm, that its inward and ſpiritual Grace is a Death unto Sin. So plainly are the ideas of Baptiſm and Death connected by our Lord. Conſequently to be born again, muſt mean to riſe from the Dead; and this coincides with St. Paul's Doctrine, 1 Cor. xv. that Fleſh and Blood cannot inherit the Kingdom of God, but that this corruptible muſt put on incorruption. And that we are baptized into Chriſt's Death, and that we are buried with him by Baptiſm into Death. Rom. vi. 3. 4.—Agreeable alſo to what our Lord ſays John iii. 6. 8. that there are two ſorts of beings Material and Spiritual. And thus we ſee that the Ideas of Baptiſm, Death, and Reſurrection or being born again are all connected. On my hypotheſis then, the firſt Birth is that which we all have experienced: the ſecond that which we as ſurely ſhall experience by the Reſurrection. This laſt is properly and literally a birth, becauſe it introduces us into a new State of Exiſtence. And as Baptiſm is ſymbolical of this Birth, ſo the Chriſtian diſpenſation which Baptiſm introduces us into, is ſymbolical of that Kingdom of God,

which we are inſtructed to pray for and which the Reſurrection puts us in poſſeſſion of. And here we ſhould conſider that Matt. xix. 28. Chriſt uſes the term παλιγγενεσία or Regeneration, to denote that State when he ſhould come in his Glory: and Schleuſner in his Lexicon interprets it to ſignify Reſurrection. The ſame word occurs Titus iii. 5. where it is taken metaphorically and denotes Baptiſm, becauſe Baptiſm is ſymbolical of ſuch State. Agreeable to all this, we find 1 Peter. iii. 21, Baptiſm expreſsly called by the Apoſtle a Figure: and connected with the Reſurrection of Jeſus Chriſt, by which it is ſaid to ſave us.

I ſhall treat more fully of this Word, Son of Man, hereafter: and ſhall now proceed to conſider the other Prophecies contained in this Sign. And here, as if it were deſigned to make the ſimilitude more obſervable and the alluſion more pointed and explicit; our Saviour, John xii. 24. makes uſe on this very occaſion of the image of a Corn of Wheat, as expreſſive of his own Death and Reſurrection: which very ſame image ſupplies to the holy Apoſtle the baſis, on which he founds his Arguments, 1 Cor. xv. 37. 42. 44. reſpecting the Reſurrection. And ſo in like manner our Lord ſtiles himſelf the Bread that comes from Heaven, John vi. 48. 51. and at the laſt Supper Matt. xxvi. 26. Luke xxii. 19. he ſtiles the Bread his Body: in all theſe places we may trace an evident Alluſion to the Spica that Virgo holds in her hand. And thus the ſphere repreſents her, as bearing the two great Emblems, the Ear of Corn and the Vine Branch: i. e. the two parts of the Chriſtian Sacrament, the Bread and the Wine.

It is further worthy of our Obſervation, that the words of GOD are ſtiled in Scripture, Bread; and his Commandments, in the obſervance of which conſiſts the Spiritual Life of Man and in keeping of which there is great reward, are termed by the ſame Name. Thus Chriſt calls the Goſpel, the Children's Bread, Matt. xv. 26. Mark vii. 27. and quotes from Moſes, Deut. viii. 3. the famous paſſage in which the Words of God are compared to Bread.—And his true Diſciples are termed, Wheat. Matt. iii. 12.—Comparing Luke xv. 17. with Amos viii. 11. we ſee that the famine ſpoken of in both places, is an ignorance of the Divine Will, and a want of Spiritual Knowledge.—Our Lord alſo has inſtructed us as to the true meaning of the Word, Eat. As explained by this infallible Guide, John iv. 34, it ſignifies, to do the will of our Heavenly Father. Accordingly in two inſtances, Ezek. ii. 8. Rev. x. 9. the Prophet, who is directed not to be rebellious, opens his mouth and eats a book containing the divine denunciations, and thoſe commands of which he was to be the faithful interpreter and actually becomes the obedient Miniſter and Servant. From combining the ſignifications of theſe two words thus inveſtigated we may perhaps diſcern the true meaning of the Words of the Lord, Gen. iii. 19. In the ſweat of thy face ſhalt thou EAT BREAD until thou return to the Ground. They ſeem capable of this conſtruction: The practice of true Religion and the obedience to the divine Commands (i. e. the eating of bread) ſhall become a matter of difficulty and be attended with trouble and ſorrow in conſequence of your tranſgreſſion, while you remain in this ſtate; and until you return to that Parent

whence you were taken.—We ſee the eating of Bread is plainly oppoſed to the eating of Duſt, which the Serpent was to eat; and as no animal that we know of, either does or can live upon Duſt only, ſo perhaps by Duſt we might underſtand Pleaſure or Sin: whoſe fleeting periſhable nature, unable to yield true Delight, or give real Nouriſhment to the immortal Soul, and fit only to be troden under foot, renders it juſtly imaged by Duſt. And thus we ſee that the Paſſage of Heſiod, "That the Gods have placed Sweat before Virtue," correſponds with the Divine ſentence recorded by Moſes: and that, on the contrary, Facilis eſt deſcenſus Averni.—And the reaſon why the expreſſion "eating of Bread" ſhould have the ſame force and meaning with "obſerving the divine "Laws" is moſt obvious; becauſe both are mediums eſſentially required, and equally neceſſary to the ſame end, the preſervation of Life; the one in this World, the other in the future.

Let us next turn our attention to the famous Prophecy Iſaiah vii. 14.—Here the Prophet uſes the word העלמה which means illa Virgo, and ſeems indicative of ſome perſon then preſent before Ahaz: a circumſtance which has greatly puzzled commentators, and given grounds to ſome to aſſert that the miraculous Birth did happen in Ahaz's Reign. But if we ſuppoſe the Prophet's meaning to be this: Behold the heavenly Sign Virgo: the perſon ſhe typifies ſhall conceive and bare a Son, and ſhall call his name Emmanuel i. e. he ſhall be God manifeſted in the Fleſh; here every thing is clear. For here a Sign is given to Ahaz from the height above, v. 11. and he is aſſured that his Family cannot be extinct which

was what he feared, until ſuch Event had happened; and not until then ſhould the Sceptre depart, which Sceptre was the Symbol of the Jews being God's People and therefore was lodged in the houſe of David. The not happening of the Event, was therefore the Sign to Ahaz of his ſecurity.

Were it neceſſary to enlarge further on this Point, I might alſo obſerve, that the number ſix ſeems very frequently to occur in the Hiſtory of Chriſt.—Born in the ſixth age of the World according to the Chronology of the Greek Church, or according to Suidas, at the end of the ſixth Millenary: his Birth was announced in the ſixth Month, at his firſt Miracle were ſix Waterpots of Stone; at the ſixth hour reveals himſelf to the Woman of Samaria; transfigured ſix days after Peter's Confeſſion, came to Bethany ſix days before the Paſſover, was crucified at the ſixth hour and died on the ſixth day of the Week. Theſe remarks ſerve to juſtify the Application of the ſixth Sign to him.

To this Period ſucceeds the ſtate of pure and primitive Chriſtianity, which may be termed the Kingdom of Libra. Our Saviour thus foretells this State; Then ſhall the Sun be darkened, and the Moon not give her Light, and the Stars ſhall fall from Heaven; that is, as I would underſtand theſe Words, Then ſhall the Kingdom of the Lion ceaſe for a time, and the Jewiſh Law be no longer underſtood, and the Twelve Tribes (whom God had compared to the Stars and who may be called Children of the Moſaic Law, as the Stars may be called Children of the Moon) ceaſe to be any longer the peculiar People of God. Conformably to all this, it appears

from Acts ii. 20. that the Prophet Joel ii. 31. predicted that the Sun ſhould be turned into Darkneſs, and the Moon into Blood before the great and terrible Day of the Lord come. And under the ſame images, Iſaiah xxx. 26. foretells the ſuperior excellence of the Chriſtian above the Moſaic Covenant.

I am not ignorant that ſome perſons, and particularly of late years, have put a very different conſtruction on theſe words of our bleſſed Lord; and conſidered them as implying the diſſolution of all eſtabliſhed Governments whatever and introducing a ſtate of perfect Equality in the World; a doctrine which I am convinced has no foundation in Scripture whatever. By ſuch interpreters, the Sun, Rev. vi. 12. is ſuppoſed to denote Sovereigns, Princes and Kings: a ſenſe which is impoſſible and which it cannot bear in the Language of Things.—For the Sun is an object ſingle and unexampled, and to which nothing is like or bears any reſemblance in the hemiſphere of the Natural World. But in the political Hemiſphere, Sovereigns are many: and bear reſemblance to each other in the Exerciſe of the ſame Power and being veſted with equal independance of others. Whereas the interpretation here given, is confirmed from the Language of the Prophets on other occaſions. Thus if we compare Iſ. xiv. 13. with Pſ. xlviii. 2. we ſhall ſee that the Stars over which Lucifer, the ſymbol of Babylon, endeavoured to exalt itſelf, mean no other than the Tribes of Iſrael; and the City of the great King, Matt. v. 35. mentioned in Pſ. xlviii. 2. or Mount Zion, is plainly the Mount of the Congregation mentioned in Iſ. xiv. 13.

Our Lord then proceeds and ſays: And then ſhall

they ſee the Sign of the Son of Man, which I underſtand to be Libra for theſe reaſons. Firſt. The Balance will be the proper Emblem of him who was betrayed for money weighed in the Balances, thirty Pieces of Silver, the exact Number of Degrees in the Sign. Of which tranſaction the Evangeliſt ſays ἔστησαν τὰ ἀργύρια.—Secondly. It implies the Reign of Juſtice, and its two Scales may denote the two great claſſes of the primitive Church, Jews and converted Gentiles. Thirdly. It is probably referred to by Chriſt himſelf, when he ſays; Tollite jugum meum.—Here ζυγὸς means either Yoke or Balance. Fourthly. An Emblem of Pythagoras was "Stateram "non eſſe tranſiliendam." Words which have been ſuppoſed, Clem. Alex, Str. l. v. p. 663. to mean "Obſerve "natural Equality and reſpect the Laws of Juſtice;" but may be alſo underſtood to have a reference to the Chriſtian Diſpenſation; as Pythagoras is related to have travelled in Egypt and the Eaſt, and to have been known to the Prophet Ezekiel.

But this happy ſtate of Innocence and Virtue, was of ſhort and fleeting Duration.—To it ſucceeded a degenerate Age in which the Religion of Chriſt, whoſe vital Principle was the moſt univerſal Charity, was polluted by the Spirit of Perſecution, and its Purity defiled by the mixture of Superſtition and Idolatry: where the Commandments of God were ſet at nought and made to yield to the Precepts of Men, i. e. to the Dictates of worldly Policy and Ambition.—And this may be called the Reign of the SCORPION; where, to the excluſion of pure and undefiled Religion, a degenerate kind of Chriſ-

tianity aſſumed its name and prevailed. Our Lord has deſcribed it by ſaying λύκος σκορπίζει τὰ πρόβατα, the hireling fleeth, and the Wolf (i. e. Perſecution) ſcattereth the Sheep, John x. 12: and here we find an Alluſion made by the Evangeliſt to the very name Σκορπίος. To the Period in which degenerate Chriſtianity bore an univerſal ſway, ſucceeds that of the Reformation in the ſixteenth Century, when a conſiderable Check was given to the Antichriſtian Doctrines, which had formerly prevailed. And this perhaps may be ſuppoſed to correſpond to the Reign of SAGITTARIUS.—To this and the preceding ſucceeds the Reign of CAPRICORNUS, or of Satan; and what can this mean but that falling off, which St. Paul ſpeaks of, 2 Theſs. ii. 3. and ſays ſhall precede the day of Chriſt; and that general Apoſtaſy ſo fully deſcribed in the Scriptures.—This ſhould ſeem to be that Reign of Infidelity, where the Enemy of Man, transforming himſelf into an Angel of Light ſhould preach the Doctrines of falſe Philoſophy and pretended Illumination: and ſome have been led to ſuſpect, that our own times bore ſome reſemblance to the commencement of ſuch a ſtate on the Continent of Europe; where in a neighbouring Country, once the Seat of Learning and the Arts, the Miniſters of Religion have been maſſacred or exiled: and the very Memory of the Sabbath Day endeavoured to be obliterated.—To this ſtate whenſoever it ſhall commence, which is entirely uncertain, is to ſucceed the Reign of AQUARIUS or the WATER BEARER; and this I ſhall now endeavour to ſhow, can be no other than that Period which is called the Reign of the Meſſiah, when-

ever ſuch Event ſhall happen and in whatever manner, and the Reſtoration of the Jews: Events very generally believed.

We are informed John iv. 35. that our bleſſed Lord told his diſciples, that there were yet four months, and then cometh the Harveſt. It is evident that the words of Chriſt do not relate to a natural harveſt; but that they refer to one that is ſymbolical as in Matt. iii. 12. xiii. 3. 24. 39. This harveſt then, I underſtand to mean the reſtoration of the Twelve Tribes; and as Chriſt ſpoke this in the month of Virgo, the four months will be thoſe of the four ſucceeding ſigns. Then in the fifth or that of Aquarius might the harveſt of the Jewiſh nation be juſtly expected. The ſame thing ſeems alſo ſhadowed out in the four centuries, and the four generations, during which the Seed of Abraham was to be oppreſſed before they entered into his reſt: and the forty years in the Wilderneſs, Gen. xv. 13. 16.—And here I would propoſe it as a matter worthy of conſideration, whether theſe four ſpaces of Time may not have a near connexion to the Time, Times, i. e. two Times, and the diviſion of Time, mentioned by the Prophets Daniel and St. John: as the number of Spaces of Time is the ſame in both caſes.

Let us further conſider that all the characters of Aquarius correſpond to Chriſt. He is ſaid, 1 John v. 6. to have come by Water and Blood, (i. e. typified by the two ſymbols on the ſphere, the Vine whoſe Juice is called the Blood of the Grape; and the Water Bearer) into his Kingdom we are all admitted by Baptiſm, and he was preceded by the Baptiſt: he baptiſed with the

Holy Spirit, who, in John vii.39. is expreſſed under the ſymbol of Water: he taught that except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God: his Apoſtle is pronounced to have no part in him, except waſhed by him: he was the Rock which furniſhed Water to Iſrael in the Deſert; and his firſt miracle was the converſion of Water into Wine. But what moſt completely proves the point in queſtion, and is moſt worthy of ſerious attention, is that ſign which He gave to his Diſciples, when about to enter Jeruſalem the laſt time. There ſhall meet you a Man bearing a Pitcher of Water; follow him. Here we have a plain and direct alluſion to the image on the ſphere: which ſeems to have been intended as prophetical of what was to happen on this grand and awful occaſion. And then another Evangeliſt, St. John adds, when this ſign was fulfilled: Jeſus knew that his Hour was come. The words of both Evangeliſts, St. Luke and St. Mark, are Ἄνθρωπος κεράμιον ὕδατος βαστάζων. Where we ought to recollect the Deſcription given of the Meſſiah, Pſ. ii. ὡς σκεῦος κεραμέως συντρίψεις αὐτούς. And that the Lord is compared to the Potter, and his Creatures to the veſſel the Potter makes, Iſaiah xlv. 9. lxiv. 8. Jerem. xviii. 6. Rom. ix. 21.

And thus we ſee, that when the Prince of this World, who was to be caſt out, the Father of that generation of Jews was come (John xii. 31. xiv. 30. viii. 44.) i. e. Satan denoted by Capricornus: and when the Son of God was to meet that Death, denoted by Piſces, which had been afore determined, and that from the Creation of the World, Acts iv. 28. Rev. xiii. 8; and to lay

down his life a ranſom for many: that then a perſon precedes him into Jeruſalem, anſwering to the image on the ſphere, which is intermediate between thoſe two ſigns. And which plainly correſponds to the Baptiſm, i. e. Death, which he was now about to meet.

St. Paul aſſures us, 1 Cor. xv. 24. 28; that the End then cometh, when all things ſhall have been ſubdued unto the Son; that then he ſhall deliver up the Kingdom unto the Father, that God may be all in all. That is, to the Kingdom of AQUARIUS, ſucceeds that of PISCES, or that of the Reſurrection. It has already been proved that Fiſhes are the Emblems of the Dead; and this very image of fiſhing is that under which our Lord was pleaſed to ſhadow out this grand Event. His Apoſtles had, many of them, followed this occupation; and Chriſt both promiſes to make them fiſhers of Men, and judges in that awful Criſis of the Twelve Tribes of Iſrael. His miracles of feeding the multitudes, were performed with Loaves and Fiſhes; thereby pointing him out as the Lord, both of the Dead and the Living: and the initials of his Name compoſe in the Greek language, the word Ἰχθυς, a remark which has not eſcaped the notice of ſome Fathers of the Church, and for which St. Auſtin, L. xviii. C. 23. de Civitate Dei, gives this reaſon. "Eo quod "in hujus mortalitatis Abyſſo, velut in aquarum pro- "funditate vivus, i. e. ſine peccato eſſe potuerit."

And as this laſt ſign relates to the conſummation of all things, and the diſſolution of the World; ſo this Doctrine was very generally received among the ancients.

Thus Ovid.

Eſſe quoque in fatis reminiſcitur affore tempus
Quo mare, quo tellus, correptaque regia cœli
Ardeat.

And Lucan.

Communis mundo ſupereſt rogus, L. vii. 814.

It now remains to ſhew the perfect correſpondence between the parallel parts of the two hieroglyphics: a coincidence which we might juſtly expect, was the inſtitution of the ſigns, the Work of the Supreme Being. The firſt kingdom in each is that of pure Religion, under Aries in the one, and Libra in the other: the ſecond kingdom in each is that of corrupted Religion, by open violence in the one, and ſecret fraud in the other, under Taurus and Scorpio; and their ends are ſimilar, for the Waters of the Flood deſtroy the one; and the revival of Letters and diffuſion of Knowledge, ſymbolized by Water prove fatal to the other. I have already proved that Water is the ſymbol of Knowledge; and ſhould add in confirmation thereof, that as the epithet of Pride is beſtowed on the Waters, Pſ. cxxiv. 5. Job xxxviii. 11: ſo St. Paul, 1 Cor. viii. 1. affirms the ſame as an effect of Knowledge.——And in Iſ. xi. 9. Hab. ii. 14. we find Knowledge compared with the Waters of the Sea.

The third kingdom is that of an imperfect improvement; where Light and Darkneſs are mixed in one, and the human and animal forms compounded in the other. The fourth is that of total debaſement and abſence of Religion in

each, where the Heavens become the cauſe of Idolatry in one, and Nature i. e. Capricornus in the other. The fifth kingdom in each is that of an oppoſition to ſuch degeneracy under the Jewiſh Diſpenſation in one, and the reſtored Jews and Chriſtians in the other, under the Meſſiah: who rules the Nations with a rod of Iron, and breaks them like the Potter's veſſel, and who is the Lion of Judah. And as Chriſt was perſonally reſident on Earth, in the ſixth Reign or that of Virgo; ſo he ſhall come at the end of all things, to judge quick and dead in the Kingdom of Pisces.

And if we compare the terminations of both theſe laſt periods, we ſhall ſee an exact correſpondence in them; thus, Luke xxiii. 33. 43. Chriſt is crucified between two Malefactors, one of whom meets with grace and mercy; and at the laſt Day in like manner, Matt. xxv. 33. 46. the Sheep placed on his right hand, are rewarded with the heavenly happineſs.

Having now gone through the different Signs in particular, I ſhall briefly ſtate a few arguments in ſupport of the general Queſtion; and which ſeem to confirm the hypotheſis here laid down reſpecting their import and meaning.

Firſt. St. Matthew xvi. 1—3. records the anſwer of our Lord to the Jews, aſking a ſign from Heaven.—His anſwer plainly ſuppoſes that there were ſigns already in Heaven, from which they might and ought to conclude the Times, with as much certainty, as from other appearances in the Heaven, they could and did predict the changes of the weather. But that not having ſo done, they were unworthy of any further ſign from

thence; and therefore the only ſign that ſhould be vouchſafed to them, was to be from Earth.

Secondly. In St. Matt. xx. we find the Parable of the Workmen hired into the Vineyard at various hours. Theſe hours are twelve in number, agreeable to that of the ſigns. Agreeable alſo to what our Saviour elſewhere ſays, Are there not twelve hours in the Day; where he evidently does not ſpeak of natural hours: for he deſcribes them as the times appointed to men to work out their own Salvation, before the night of Death, or that Sabbath in which they reſt from their Labours, overtakes them.

Now the Workmen are hired at the firſt, third, ſixth, ninth, and eleventh hours; i. e. conformable to the hypotheſis above named, at the Creation, after the Deluge, at the promulgation of Chriſtianity, the reformation, and the call of the Jews.—Origen has explained the parable thus: "Primum eſſe ordinem dicere queas, qui ab "Adamo ortum habuit, cum Paterfamilias Adamum "et Evam conduxit; ſecundum qui a Noe et pacto cum "eo fœdere cenſetur; tertium qui ad Abraham pertinet: "quartum, qui ad Moſen; poſtremum vero undecimæ "circiter horæ ordinem, Chriſti Jeſu adventum ſigni-"ficare." And this laſt opinion he confirms from 1 John ii. 18. Filioli noviſſima hora eſt.

And this hypotheſis of mine, that the whole Duration of the World is divided into twelve portions, agreeable to the Twelve Signs; ſeems to correſpond with what Moſes records, Deut. xxxii. 8: that the moſt High had ſet the bounds of the ſons of Adam, i. e. the times which they were to exiſt on this Globe, according to the

number of the Children of Iſrael, i. e. of the Tribes of Iſrael. This paſſage of Deuteronomy ſeems nearly related to what we read, Acts xvii. 26. 30: and to be beſt explained from thence: where the bounds of their habitations and the times appointed, mean the ſame thing; and are clearly the ſame as mentioned by Moſes, who ſtates them to have been fixed according to the number of the Children of Iſrael.

Thirdly. Scripture ſpeaks of the material Heavens as what ſhall periſh, Pſ. cii. 26. Matt. v. 18.—And Mark xiii. 31. Luke xxi. 33, our Lord ſays; Heaven and Earth ſhall paſs away, but my words ſhall not paſs away. Here his words, or thoſe truths which might be learned from the viſible Creation, ſeem to be oppoſed to the Heavens themſelves: i. e. the ſpiritual ſignification to the ſignifying ſubſtance, and eternity limited only to the former. Thus the material Heavens will be the ſignifying ſubſtance as I have ſuppoſed it. In like manner, Job tells us, xiv. 12. That man riſeth not till the Heavens be no more, i. e. the dead reſt until the reign of Pisces, when they ſhall riſe again, and the Heavens themſelves ſhall be no more.

Fourthly. Scripture informs us concerning Chriſt, Mic. v. 2. that his goings forth have been from Everlaſting. That he was the Lamb ſlain from the Foundations of the World, Rev. xiii. 8.—On this ſubject ſee Matt. xiii. 35. xxv. 34. John xvii. 24. Rom. xvi. 25. Eph. i. 4. iii. 9. Col. i. 26. 2 Tim. i. 9—Tit. i. 2. Heb. iv. 3. ix. 26. 1 Pet. i. 20. Rev. xvii. 8.—Theſe places ſpeak of a myſtery kept ſecret from the foundation of the world; of purpoſes of grace and mercy, of eternal life promiſed, of a

kingdom prepared, from the foundations of the world, &c. All theſe paſſages I conſider as very favourable to the hypotheſis here laid down.

Fifthly. The Name of the Lord in Scripture is Lord of Hoſts, Jehovah Tzabaoth. This means God of the Conſtellations. For Tzaba denotes an appointed time, a ſignification moſt probably derived from the Heavenly Bodies whoſe uſe is to meaſure time; and when Moſes tells us, Gen. ii. 1. that the Heavens and Earth and all their Hoſts were made, what elſe but the Conſtellations can be underſtood. Jablonſki quotes from La Croze, Theſ. Epiſt. tom. iii. p. 155, as follows "Φθας Jambli- "chi eſt Ordinator ſive Conſtitutor Temporum; Conve- "nit vero ea vox cum nomine Hebræo צבאות: hanc "enim eſſe illius interpretationem ex verbo צבא Ordino, "agnoſcunt omnes interpretes in Libro Job xiv. 10. vii. "5."——Hieronymus. Quæſt Heb. 2. Paral. xxxiii. 3. "Et adoravit omnem militiam cœli. Scilicet Duo- "decim Signa Zodiaci ut tradunt." But if there was not ſome myſtery involved therein, ſuch as I ſuppoſe, why ſhould Jehovah be ſtiled, God of the Conſtella- tions.

Sixthly. The words of our Lord, John iii. 12, 13. are very obſervable. According to my hypotheſis, to be born again, means to ariſe from the Dead; this is ex- plained by knowing that the Female is the ſymbol of the Earth.—Nicodemus ignorant of this laſt cannot com- prehend the ſenſe of being born again.—Our Lord then tells him; if I have told you earthly things and you do not underſtand them; how ſhall you underſtand hea- venly things. That is, how ſhall you underſtand that

the ſign Virgo is that Female which is the ſymbol of this Earth; and who prophecies concerning Me and my Paſſion by the Ear of Corn ſhe holds in her hand, and whoſe uſe it is to die and be buried and to riſe again. And accordingly to all this, in verſes 14, 15, 16. he ſpeaks every where of his Death, which ſhews that it was his intention to communicate this myſtery to Nicodemus, and not any concerning the divine Nature as ſome collect from v. 13.—Now I obſerve that in v. 12. Chriſt evidently diſtinguiſhes things into two claſſes, earthly and heavenly; that he ſuppoſes a connexion to ſubſiſt between them; that both thoſe claſſes are diſcoverable by men, but the latter with more difficulty. And all this agrees perfectly with my hypotheſis, of things ſymbolized, and their ſymbols. In like manner the Apoſtle in the Epiſtle to the Hebrews, ix. 23. ſpeaks of two diſtinct claſſes of things, that correſponded to each other; viz. the heavenly things and their Patterns, i. e. the earthly things of which the former were ſymbols.

Again we might venture to ſuggeſt by help of it an explanation of v. 13.—Here ſome tranſlate ὁ ὢν, which is, by qui erat, which was. But according to my hypotheſis, Chriſt expreſsly diſcloſes the myſtery of the ſign Virgo: The Son of Man which is in Heaven, will mean the ſymbol of Chriſt which is actually in Heaven, while Chriſt himſelf is perſonally on Earth with Nicodemus.

Doddridge's Lectures, by Kippis, vol. ii. p. 374. "Many have maintained that Baptiſm is the Chriſtian "Regeneration, urging for that purpoſe, John iii. 5. "Tit. iii. 5. and the uſe of the word in primitive Chriſ-"tian Authors, where it is certain it has that ſenſe,

" But we anſwer. 1. That if by regeneration we are " to underſtand that which makes a Man a Child of " God and an heir of eternal Life, according to the " Scripture promiſes, it is certain from the whole tenor " of Scripture, that Baptiſm *alone* is not ſufficient for " this purpoſe; and it is plain in fact that perſons may " be baptized while they continue unrenewed and liable " to condemnation, &c." Of the latter caſe we may, I preſume, conſider the inſtance of Simon, Acts viii. 13. 21. 22. 23. as an example that is quite in point; where the perſon who had received Baptiſm is nevertheleſs repreſented by the Apoſtle, as in danger of utter Perdition.

CHAP. VI.

In which the ſame Concluſions are attempted to be eſtabliſhed, by means of the Opinions which have been entertained, and the Practices which have prevailed among all Nations: and it is endeavoured to be ſhewn, that they all aroſe from the Perſuaſion, that the Zodiac contained the knowledge of Futurity.

IT remains now, that we ſhould conſult other ſources of information, as we have already done the ſacred Records; and derive what light they can afford us in our enquiries. And as no deſire is more powerful in the human breaſt than that of penetrating into the future, and no opinion has ever had a more univerſal aſſent than that all things are directed in ſome degree at leaſt, by Fate or Deſtiny: ſo it will be moſt reaſonable to believe, that, if the hypotheſis above laid down, be true, we ſhall have many references to it and the parts thereof; in the opinions that have been entertained, and the practices conſequent thereupon, which have governed the conduct of mankind. It therefore muſt be our buſineſs to examine their cuſtoms and trace their opinions, until we can arrive at the cauſes which gave them birth: and if we find all theſe phænomena of the human mind re-

ducible to one general Principle, from which they derive, and into which they reſolve; this, if conſonant to the ideas already laid down, will prove a ſtrong confirmation, that they are correct and accurate.——Now what I lay down, and which I proceed to prove, is, that the Zodiac and all its parts, have been deemed prophetical; and alſo, that the things ſymbolized, equally with the ſymbols themſelves, have been conſidered as poſſeſſed of the ſame extraordinary power; by all Nations upon Earth, and at all times.

And I begin firſt with the things ſymbolized.

The firſt image is that of Aries; here Ammon is that which by the Heathens was underſtood to be the thing ſymbolized. Now to Ammon was aſcribed the moſt celebrated Oracle in Egypt, and over all the Eaſt; inſomuch, that the Roman Satiriſt uſes the expreſſion, "Credunt de fonte relatum Ammonis," to mark the higheſt degree of Credit that could be given to any fact.

The ſecond image is Taurus, which is the ſymbol of the Ocean.

Not to mention here the uſe of Water in the Heathen Oracles, on which I ſhall enlarge when I come to treat of them; I ſhall here obſerve how many of the marine Deities were held poſſeſſed of the power of declaring the future by their Pagan worſhippers. Nereus in Horace diſcloſes the fates of Troy; Proteus is deſcribed as a Prophet by Virgil, and as having received this gift from Neptune; Thetis in Homer reveals to Achilles his deſtiny; and Glaucus another Sea God is prophetic alſo.

The third image is Gemini: and the things ſymbolized are Day and Night. As for Night; ſhe is repre-

ſented by Orpheus as conſulted by Jupiter, how he ſhould form the World: ſhe is repreſented alſo as Mother of Dreams, and conſequently as furniſhing all thoſe indications of Futurity, which may be thence derived. As for Day; Apollo, who preſides over it, was the being whoſe peculiar province it was to announce and diſcover the future.

The fourth image is Cancer; and the thing ſymbolized is the Heavens. But that an anticipated knowledge of the future might be thence derived, was the opinion moſt anciently and moſt univerſally entertained, and which ſtill is entertained over the Eaſt; where it has given birth to the Science, falſely ſo called, of Judicial Aſtrology.

The fifth image is Leo; and the thing ſymbolized is the Sun. That a power of diſcerning the future was believed to reſide in the Sun; we learn from the great Poet, who tells us in his firſt Georgic, Sol tibi ſigna dabit; and mentions both it and the Earth and Sea as ſympathizing in Cæſar's Death.

Among the Ancients no affairs of moment, whether in time of war or peace, were undertaken, without conſulting the Auguries, which they drew principally from Birds. Some of theſe were derived from the flying, others from the notes, of certain Birds; and the principal of thoſe of the firſt kind were derived from the Eagle and Vulture, which are both emblems of the Sun, as we ſhall ſee in the ſucceeding Chapter. Thus the omen of an Eagle and Fawn, Il. viii. 247. reſtores freſh courage and inſpires a new ardour in the Grecian army; while the fate of Hector's attack on their Navy, Il. xii.

200. is foretold by a ſimilar omen. The Founder of the Roman State, Livy i. 7. conſults the auguries that he may learn from thence the name of his intended city and the deſignation of its Sovereign: and the twelve Vultures which then appeared, were underſtood (Gibbon, vol. vi. p. 126.) to foretell the number of centuries appointed for the fatal period of its duration.

Again, we may obſerve, that the Perſians eſteemed the horſe, to be an animal ſacred to the Sun, and probably ſymbolical of him. Now we read in Herodotus, Thalia, lxxxiv. lxxxv. that the vacant Throne of Cyrus was adjudged to him, whoſe horſe ſhould firſt neigh at the riſing of that luminary.

And the learned Archbiſhop Potter tells us; "The "omens that appeared towards the Eaſt were accounted "fortunate; becauſe the great principle of Light and "Heat, Motion and Life, diffuſes its firſt influences "from that part of the World. On the contrary, the "Weſtern omens were unlucky, becauſe the Sun de-"clines in that quarter." Book ii. ch. xv.

The ſixth image is Virgo, and the thing ſymbolized is the Earth. That this was ſuppoſed to be prophetic will appear from the Hiſtory of the Heathen Oracles, particularly that of Delphi, and which I ſhall now proceed to ſtate, on the authority principally of Van Dale.

The firſt circumſtance obſervable in them is; that the ſource of the inſpiration was, generally ſpeaking, derived from the Earth, from whence a Prophetic Vapour was believed to proceed. Thus Van Dale, p. 52. "Plu-"rima Oraculorum iis regionibus adornata ſunt, quæ "montanæ erant et ſpeluncis abundabant, et cavernis

" iiſque ſepta Oraculorum fuere ſuperſtructa. De tem-
" plo Delphico vide Juſt. xxiv. 6. Philoſtratus de Capite
" Orphei ita habet. Leſbo appulſum, rupem incoluit
" et de cava humo vaticinatur." And again, p. 66.
" Antris et Cavernis ſuperſtructa erant Oraculum Sera-
" pidis apud Alexandriam, Apollinis Clarii ad Colopho-
" nem, teſte Tacito; Et Saturni in urbe Alexandrinâ,
" Fortunæ Prænestinæ prope Romam, et Sibyllæ Cu-
" manæ. Ubi autem deerant talia, antri ſpecies erant
" intra templa fatidica quæ Adyta nominantur. Lucan.
" L. v. de Pythia." Agreeable to all this, the ſacred Scriptures, Iſ. xxix 4. repreſent the voice of one that hath a familiar ſpirit as proceeding out of the Earth.—Thus inſpiration was every where referred to the Earth.

The ſecond thing obſervable is, that the Earth was held to be oracular; thus the Delphic Oracle originally belonged to the Earth, Diod. Sic. xvi. 16. Æſchylus in Eumenidibus, 1: whom Themis ſucceeded, (another name for the Earth or Virgo) who was conſulted by Deucalion.

The third thing obſervable is, that Water, or the ſymbol of the Spirit, was deemed alſo Oracular. Thus Van Dale, p. 230. " Antequam ſe mergeret antris Py-
" thia, aqua ex Caſtalio fonte erat ipſi bibenda.—Pau-
" ſanias. Aquam credunt ejus fontis ſub terram mergi
" et mulieres facere fatidicas.—Lucian in Jove Tragædo
" appellat eam πηγὴν μαντικὴν. et in Hermotimo dicit de
" Pythia, Quæ ſimul atque ſacra fluenta deguſtavit, nu-
" mine eſt afflata.—Jamblichus de Myſteriis. Eſt in
" confeſſo apud omnes, quod Oraculum Colophonium
" per aquam reſponſa reddit. eſſe enim conſtat in antro
" ſubterraneo fontem, e quo bibit propheta. Et apud

" Branchidas, fœmina fatidica fata canit, poſtquam pedes
" aquâ laviſſet.—Sozomenus, L. v. 19. narrat de Adri-
" ano, eum cum folium fonte Daphnes tinxiſſet, inde
" hauſiſſe rerum futurarum cognitionem."

It is further worthy our obſervation, that the perſons who delivered the Reſponſes at Delphi and many other Places were Females; and at the original Inſtitution, Virgins.—Salmaſius in Solinum, " Laurum geſtabant et
" admordebant qui Vaticinandi ſcientia excellere vole-
" bant, unde δαφνηφάγοι Vates."

Such are the phænomena of the ancient Oracles; and I now proceed to account for them on the principles I have laid down: and to explain the reaſon why they ſhould exiſt before the birth of our Lord, and determine with that event; which experience aſſures us was nearly the fact.—I have endeavoured to prove, that the Symbols were eſtabliſhed by the heavenly Father at the Creation; From this fact two conſequences reſult. Firſt, that there muſt ſubſiſt ſome real ſimilitude between the Symbol and thing ſymbolized. Secondly, that the ſymbols would not be barren and unmeaning Signs, ſerving only for the Purpoſe of Communication as Words do, which would have been the caſe had they aroſe from human inſtitution: but that they would be productive of ſenſible and permanent effects, which effects they would conſequently announce to the world, and therefore be prophetical of. Now the grand event predicted by the Symbols was the Advent of Chriſt; and this, Pſalm viii. 2. principally aſcribes to Virgo; which moſt clearly announced this grand event in the ſcheme of Providence. Hence we may conſider Virgo as actually propheſying in Heaven

this important Truth from the Creation until the time when it took place.—After ſuch event, her Prophetic Power would ceaſe; as ſhe no longer announced the future but only recorded the paſt.—But if the Symbol was Prophetic, then by the firſt conſequence I drew, the thing ſymbolized or the Earth muſt be ſo too; becauſe a Prophetic thing could not be the ſymbol of that which was unprophetic—Otherwiſe the ſimilitude between the Symbol and thing ſymbolized would not ſubſiſt, as it ought to do.—In the Earth therefore a Prophetic Virtue muſt have reſided, whatever that was, until ſuch event ſhould have taken place, and it would then have ceaſed. Accordingly the Angel, Dan. ix. 24. ſeems to connect theſe two events together, the Advent of Chriſt and the Sealing up of the Prophecy. Let us now apply theſe concluſions reſpecting a connexion between the Symbols upon the Zodiac, and the ancient Oracles, to the facts above laid down: and ſee whether they will enable us to diſcover the ſource whence the Pythian derived the marvellous, and hitherto never to be accounted Power of revealing the Future. When the Pythian Virgin had drank of the Caſtalian Stream and eat of the Sacred Laurel, the reſemblance of the Branch which the heavenly Sign held in her hand; ſhe may be conſidered as an Ectype or repreſentation of the Virgin in Heaven: ſhe then was qualified to receive the inſpiration from the Earth, the thing ſymbolized by the Sign; and thus was enabled to utter the will of Heaven, becauſe of the relation between her and the Sign, and the prophetic ſpirit ſhe received from the Earth, in which I have ſhewed that ſuch virtue muſt have reſided. This however I pro-

poſe only as a conjecture: and I now proceed to conſider how all this Theory concerning a Prophetic Power reſiding in the Earth can be confirmed from ſcripture. And here a remarkable expreſſion, Son of Man, preſents itſelf. It appears, as I conceive, to have three very diſtinct meanings in the ſacred Writings.—In its firſt ſenſe, it is only a Periphraſis for Man. This we know, becauſe we find it joined in the ſame ſentence, and connected with that expreſſion: and becauſe we find the ſame thing affirmed or denied of both theſe expreſſions; and becauſe it is alſo generally in ſuch places oppoſed to God and the Divine nature—Such inſtances occur Numb. xxiii. 19.—Job xxv. 6. xxxv. 8.—Iſaiah li. 12. lvi. 2.—Jerem. xlix. 18. 40.—Pſ. cxliv. 3. cxlvi. 3. 4. 5.—In its ſecond ſenſe, it ſignifies a Prophet, and in this ſenſe it occurs every where in Ezekiel; alſo Dan. viii. 17.—I ſhall firſt endeavour to prove the Fact, that ſuch is its ſenſe; and afterwards endeavour to ſhew why it ſhould ſo ſignify. We find it in this prophet always prefixed either: Firſt, to an injunction that he ſhould ſpeak the Lord's Words to the rebellious Houſe of Iſrael, (Ez. ii. 3. 8. iii. 1. &c.) or Secondly: to a direct Commiſſion that he ſhould prophecy to the houſe of Iſrael or ſome foreign Nation (vi. 2. xi. 4. &c.) or Thirdly: that he ſhould perform ſome act which plainly implied ſuch Commiſſion and denounced ſomething future (ii. 8. iii. 3. 17. iv. 1. &c.): and if in all theſe places, we ſubſtitute for it the words, O Prophet, we ſhall find the ſenſe preſerved and the meaning uninjured; which would not be the caſe, were the ſame ſubſtitution made equally in the places which I have cited as inſtances of the firſt ſenſe. We

are therefore warranted to pronounce that the words, Son of Man, and Prophet, are ſynonymous, and ſuch as Logicians would call reciprocal terms, being mutually convertible into each other.——And it is further worthy our obſervation, that the term is ſometimes united to the act of judging, Ezek. xx. 4. xxii. 2. xxiii. 36. in the ſame manner nearly as in John v. 22. 27. The third ſenſe is only an exaltation of the ſecond; and occurs Pſ. viii. 4. Dan. vii. 13. and throughout the New Teſtament: where the Son of Man is equivalent to the Prophet, i. e. the great Prophet, or that individual whom his heavenly Father had deſcribed in the primæval Prophecy written on the Face of Nature as the Son of Man. But why ſhould the expreſſion, Son of Man, in Ezekiel ſignify Prophet? this I now proceed to ſhew.—I have already obſerved that it is capable of ſignifying, Son of the Earth. But on the principles above laid down, the Earth was Prophetic: therefore that which was conſidered as the Son thereof would be deemed Prophetic alſo: agreeable to the language of ſcripture, which mentions Prophets ſons as being Prophets themſelves. See 2 Kings ix. 1. 4. Amos vii. 14.

Thus I have endeavoured to give a ſolution (only by the way of conjecture) to one of the greateſt difficulties that occurs in the hiſtory of the world; and that is the Exiſtence of Oracles and Prophecy before the birth of our Lord, and their Ceſſation when that event took place; and from which we may draw this conſequence that after Chriſt cometh no Prophet, according to his own words, "laſt of all he ſent his Son." But I am aware that the author from whom I have derived ſo many par-

ticulars reſpecting the Oracles, Van Dale; alſo Fontenelle and others, have diſcovered a very different ſolution thereof. They reſolve every thing into Prieſt-craft and Deceit; and the intereſt which the miniſters of the Pagan deities found in promoting ſuch practices, forms the grand Noſtrum or univerſal Panacea by which ſuch writers cure their doubts and remove their difficulties. In the caves where they reſorted and whence the inſpiration was confeſſed to proceed, their ſagacity can diſcover only ſo many fit ſcenes for the diſplay of prieſtly impoſture and for inſpiring into weak minds religious terrors. The fountain whence the Prieſteſs drank, either naturally poſſeſſed ſuch a virtue as to deprive her of her ſenſes (which would have ſcarcely fitted her for the purpoſes of deception :) or elſe had an inebriating quality communicated by art to its waters.—But none of theſe ſolutions does Van Dale attempt to authenticate by the production of Facts; and while he is determined to believe nothing himſelf, he expects that his readers ſhould receive all he ſays, unſupported by any Proof, except only the bare poſſibility that it might be ſo. Yet the wiſeſt of the Heathens, as Socrates, believed in the Oracles; and it is certain that the Oracles did not always return anſwers, but had intervals during which they were ſilent; and after the birth of Chriſt became extinct. But had they been conducted in the manner Van Dale ſuppoſes, they would have had no ſuch intervals; nor become extinct then, when the falling cauſe of idolatry needed moſt their ſupport.

The next thing that is ſymbolized is the Serpent. And here it may be proper to obſerve on the uſe of Ser-

pents in Divination: Thus a Serpent at Aulis, Il. L. ii. declares how long the War of Troy ſhall laſt: and there are further inſtances in Homer, l. viii. where the Serpent is called τέρας Διὸς Αἰγίοχοιο.—Melampus is taught Divination by Serpents licking his Ears. Apollodorus.—And ſo great was the connexion between them, that the ſame word in Hebrew ſignifies a Serpent and Divinare.

The laſt thing ſymbolized are the Dead; under the Symbol of the Fiſhes.—But how ancient and how univerſal has been the opinion that thoſe that are dying, or who are dead, are acquainted with the Future: and have the power of diſcloſing the wonderful ſecret, in caſe they could be ſummoned back to this world?—As for its antiquity, we ſee that both Jacob and Moſes when about to die, revealed to the Children of Iſrael what ſhould befall them in the latter days: and the heroes of Homer when Death is preparing to lay his hand upon them, do with their laſt breath proclaim the fate that impends over their exulting victor. Socrates in his defence ſays; I am now arrived at the Verge of Life, wherein it is uſual for men to foretell the Future.——And our Engliſh Poet tells us:

Leaving the Old, both Worlds at once they view,
Who ſtand upon the Threſhold of the New.

In like manner, that he may learn the future, Ulyſſes conſults the deceaſed Tireſias, and Æneas, his father Anchiſes. And in ſacred hiſtory, for the ſame purpoſe, Saul raiſes Samuel.——Opinions ſo unaccountable, and Practices ſo ſtrange and abſurd, are all of them ſolved by

the Principles I have laid down: which at the ſame time ſhew us the true origin of Magic and Necromancy.

Let us next take a review of the Symbols themſelves: and we ſhall find that every one of them was ſuppoſed to be Prophetical and indicative of the Fates.——Van Dale enumerates the Oracular Animals as follows—— "1. Taurus in Egypto (Apis, Mnevis) 2. Hircus in "Egypto; et Capræ fuere inventores Oraculi Delphici. "3. Leo in Leontopoli. 4. Crocodilus in Lacu Mœri- "dis. 5. Dracones in Epiro; ad hos accedit Virgo Sa- "cerdos. 6. Piſces in fonte Limyræ. Plin. l. xxxi. cap. "1."——It is remarkable that almoſt all theſe are Zodiacal Animals: and I have already obſerved the uſe made by the Chineſe of the Tortoiſe in Divination.—In delivering the Oracular reſponſes at Delphi, women officiated: and at the original inſtitution, Virgins. And in many other inſtances they were reputed, as having the power to announce the will of Fate. Thus Tacitus de moribus Germanorum: "Vidimus ſub divo Veſpaſiano, "Velledam diu apud pleroſque numinis loco habitam." As among the Cimbri, another northern people, Plutarch tells us, an Ox of Braſs was carried about; the object of their idolatrous worſhip, and plainly alluding to the Sign Taurus.—I have already mentioned the ingenious obſervation of Hyde on the Sibyl; and ſhall ſtate what grounds of ſimilitude appear to me to exiſt between this perſon and the Heavenly Sign.——Longævity is one ſtriking characteriſtic of the Sibyl. Hence Virgil calls her longæva ſacerdos. Propertius, Eleg. 2. "Et "ſi Cumææ ſecula Vatis agas." Ovid, Met. L. xiv. tells us, that the Sibyl conſulted by Æneas, had been promiſed by Apollo a life whoſe years ſhould equal the

number of grains of ſand ſhe then held in her hand; that 700 years had elapſed and 300 ſtill remained; And that old age had ſo enfeebled her, that ſhe was become a mere voice, alluding to her predictions. Pauſanias in Phocicis, deſcribes the Sibyl as ſaying of herſelf; that ſhe was of a Nature intermediate between the divine and human, but not exempt from mortality. Another circumſtance obſervable of the Sibyl was, that ſhe delivered her Prophecies written on Leaves; Virgil Æn. iii. 444. vi. 74. and we have already ſeen what the Leaf means, and that it is one of the Symbols of the Zodiac.——Theſe characters point her out as a mythological being, the perſonification of the Heavenly Sign: while the mortality aſcribed to her, is naturally explained by the Fact of a time to come, when her Prophetic Power ſhould determine and ceaſe.—We are informed by Stephanus Byzantinus, in the Article, Gergis; that the people of Troas repreſented the Sibyl, who was born among them, on their coins, with a Sphinx: which gives room to ſuſpect a connexion between theſe two Symbols. But we learn from Maurice, Ind. Antiq. vol. iv. p. 519. "The Sphinx, "an imaginary being, compounded of the head and "breaſts of a Virgin and body of a Lion, was holden "through Egypt in the higheſt eſteem, not only becauſe "it pointedly alluded to the Power of the Sun in the "ſigns Leo and Virgo, but becauſe it was the Symbol "of the moſt ſacred and profound myſteries. Hence "the Egyptian Prieſts made the approaches to their "Temples, through a long line of Sphinxes:" From ſuch paſſages I am led to believe that the Sphinx had no relation to the inundation; but that it was a ſymbol

handed down from the beginning of the world, and the meaning of which was unknown in Egypt, while the thing itſelf ſubſiſted: denoting the two great Diſpenſations, the Jewiſh and Chriſtian, that were to take place in the world.——That the ancient Egyptians derived a conſiderable ſhare of true knowledge in ſacred things from the inhabitants of the firſt world: although they diſfigured it by the mixture of their fables, after they had loſt the true ſenſe and meaning of the ſymbols handed down to them, I am further inclined to believe from conſidering their repreſentations of Orus or the Light. The words of Kircher deſcribing the figures of Iſis and Orus, Oed. Æg. tom. i. p. 215. are "Hori "imagines omnes neſcio quid puerile ſapiunt. Infantes "ſunt faſciis involuti & pedibus indiſcretis, quo ſtatu "Deorum ſimulaehra apud Ægyptios fingi teſtatur He-"liodorus." Of the ſame nature, he ſays, the Rabbinical Traditions affirmed Laban's Teraphim to be; and may we not ſuſpect the ſame thing of the Bœtylia, deriving this word from בתולה Virgo.

But to return from this digreſſion. We find among our Celtic anceſtors, women highly eſteemed as poſſeſſing a Prophetic Spirit; and Strabo has deſcribed the ſavage cuſtoms with which the Cimbrian women performed their Divinations.—Among all the northern nations no divinity was more generally worſhipped than the Earth; and Tacitus de mor. Germ. tells us ſhe was ſometimes ſuppoſed to viſit a certain iſle, at which time only, peace was known to thoſe nations.

From the conſideration of Virgo, let us now turn our attention and conſider the ſymbol עולל or ἄμπελος or Race-

mus, which ſhe bears in her hand. Very curious and throwing great Light upon this part of my ſubject are the Remarks which Mr. Bryant makes on the Greek words ὀμφαλὸσ and ἄμπελοσ, vol. i. p. 244 : and which I ſhall therefore tranſcribe from this eminent and learned defender of Revealed Religion. He obſerves that ſeveral places bore the name of Omphalium, and that in ſuch places were oracular Temples; the Temple of Jupiter Ammon was eſteemed of the higheſt antiquity, and we are informed that there was an Omphalus here, p. 246, and that Jupiter was worſhipped under the form of a Navel; and the Greeks ſtiled moſt places in which was an Oracle, Delphos in particular, Omphalus or Omphalia, or the Olympus.

Who does not ſee the great ſimilitude between theſe two words ὀμφαλὸσ and ἄμπελοσ: both of which relate, in Mr. Bryant's opinion to the Oracular Deity of the Pagan World; and in my mind the laſt borrowed from עולל or Racemus of the Prophetic Virgin: and the firſt is a corruption thereof.

We ought further to remark that Children were eſteemed oracular by the Egyptians. Plut. de If. et Os. "Ægyptii pueros divinandi facultate præditos putant, "et ominis loco accipiunt, ſi quid in templis inter lu-"dendum pronunciant."

The next ſymbol is the Balance: and that this was ſuppoſed to have a connexion with the Deſtinies of Men, in what concerned their Death is moſt evident; by what I have already mentioned, from both ſacred and profane hiſtory, and Eaſtern and Weſtern Mythology. Thus Homer deſcribes Jupiter as weighing the Fates of Greece

Fates of Greece and Troy; of Hector and Achilles; and in like manner Daniel deſcribes the Almighty as weighing the King of Babylon in the Balance.

And as the Fates of Empires are thus regulated by the Balance, ſo we may ſee thoſe of individuals determined by the Urn: which is in like manner another ſymbol on the Zodiac, and belonging to the laſt ſign but one. What has been the univerſal practice of all the World in all ages, when they wiſh to penetrate into futurity; a practice which extends to our own Times and Country. Is it not to draw lots? and whence are theſe lots drawn, but from the Urn? A practice this obſerved by the Apoſtles Acts i. 26: and of which we find many inſtances in Holy Writ, Joſh. xiv. 2.—1 Chr. xxiv. 5. 7. xxv. 8. Eſther iii. 7. ix. 24.—Prov. xvi. 33.—Ezek. xlvii. 22. Jonah i. 7. Pſ. cv. 11. When the Gameſter wiſhes to reſtore his ruined fortunes, and to provide the means of future greatneſs; on what are his hopes founded? On the Dice Box; and whence is this derived but from the Urn? Two reaſons confirm this derivation. The firſt is the great antiquity of the Dice Box. According to Plato in Phæd. Thoth the inventor of aſtronomy and of moſt of the arts, and even of letters themſelves, was the author of the Dice.—The ſecond is; that among the Romans, we find one throw, which was conſidered as unfortunate, called Canis and Canicula. Thus the Roman Satiriſt; "damnoſa Canicula quantum."—This ſeems to carry an alluſion to the ſign ſo called, which was termed by the Grecian Poet, κακὸν σῆμα.

When Grecian Fable repreſents Hope as remaining

in the Urn of Pandora, is not this a demonſtration that it related to the Future: becauſe Hope belongs neither to the preſent nor to the paſt?—And does not this Fable, when traced to its original, contain a truth of great importance, as the Urn of Aquarius, if truly interpreted, contains every thing that can awaken the fears and excite the hopes of Man; becauſe it denounces the judgments that await the abandoned, and the ſpiritual rewards that ſhall crown the righteous?—Heathen writers have not left unnoticed the Urn and its effects. Hor. Od. L. ii. 2. "Omnium verſatur Urna." Virgil, L. vi. 432. "Quæſitor Minos urnam movet."

Another ſymbol is Sagittarius or the Archer. This repreſentation in Greece is called Centaurus; and that the Centaur was deemed Prophetic appears from Horace; Nobilis ut quondam cecinit Centaurus alumno.—But the Fates were ſuppoſed principally to be diſcovered by the Arrow; thus the Arrow was uſed in a ſpecies of Divination, called Βελομαντία and Ῥαβδομαντία, or Divination by the Rod or Wand. This kind was practiced by the king of Babylon, Ezek. xxi. 21. when he conſulted whether he ſhould go up to Jeruſalem—But it occurs moſt frequently among the People of God. Thus Numbers xvii. Aaron's Rod bloſſoms; and this foretells that the Lord *ſhall* chooſe the tribe of Levi.—And in 1 Samuel xx. 20. 36. 37. we find Jonathan diſcloſe the intentions of his father to David, or even divine them perhaps, by ſhooting Arrows from a Bow.—But the moſt remarkable example occurs in 2 Kings xiii. 15. where Eliſha diſcovers to the King of Iſrael that he ſhall have

three victories over Syria. And this bears ſo ſtriking a correſpondence to the phænomena of the Pythian, and ſo well agrees to the explanation I have given thereof, that I ſhall enlarge more fully thereon. Joaſh viſits the dying Prophet, and laments the fate of his country about to loſe its greateſt ſupport, and when expoſed to a cruel enemy. The Prophet arms the King with a Bow and Arrows, or as the Hebrew word means, orders him to make his hand ride upon the Bow; he thus transforms the King into an Ectype of the heavenly ſign Sagittarius, whom God had made prophetical. He then directs him to ſhoot in the direction that Syria invaded him, having firſt put his hand upon the King's, and pronounced that this Arrow was the Arrow of the Lord's Deliverance. The King then becomes inſpired, and being deſired by the Prophet to ſtrike the Earth (which on my hypotheſis had a prophetic virtue therein) with the Arrow: he does ſo, and by the impulſe on his mind ſtops after he has ſtruck thrice: upon which the Prophet promiſes him three victories, and the event juſtified the prediction.

Another ſymbol is Capricornus; and this repreſentation has ſome reſemblance to Pan and to the Satyrs among the Greeks. But in that nation, all ſudden emotions of mind or body were held as ſo many Omens: and if they were of the mind, were aſcribed to Pan, and were ſtiled Terrores Panici.

Having now gone through both the Symbols and the things ſymbolized; and ſhewn that in all caſes, the knowledge of the future was conſidered as connected with them; I ſhall next conſider the proofs to ſhew that

it was ſuppoſed to be connected with the aggregate of the ſymbols, or the Zodiac itſelf.

Firſt. The univerſal practice of all antiquity was to penetrate into futurity by inſpection of the entrails, but particularly of the liver of the ſacrificed victim.—Now in the enſuing chapter I ſhall make it evident that the Liver ſignified the Zodiac.

Secondly. Has it not been the perſuaſion of all the world, and is it not ſo ſtill, that a Female called Fortune, determines the Lot and regulates the Situation of us all? And is ſhe not deſcribed as blind, as in perpetual Motion, as accompanied by a Wheel which perpetually revolves, and as preceded by Neceſſity.—Now is not this an exact deſcription of Virgo of the Sphere. The ſtars in her head are very obſcure; whence Eratoſthenes ſays, ſhe has been figured without a head. She moves perpetually by the Rotation, and her Wheel is the Zodiacal circle, which partakes of the ſame motion. She is deſcribed by Pindar as one of the Fates; and as the moſt powerful of them all.

Thirdly. When the Fates, in the Mythology of Greece, are ſaid to ſpin the Thread of human Life, a mode of ſpeech uſual to our own times, uſual alſo to the holy Scriptures, If. xxxviii. 12. Job. vii. 6: whence can ſuch expreſſion deduce its origin, but from this, that the Zodiac is conſidered as the Wheel on which the years that compoſe our Life, i. e. the Threads are ſpun? In like manner did the ancients in their Incantations, Theoc. Idyl. ii. 30. turn a Wheel, praying that the object of their Sorcery might ſo turn and become lifeleſs before

their door; thus connecting the ideas of the Wheel and of Life.

Fourthly. From Cenſorinus, de Die Natali, c. viii. we learn that the Degrees in each ſign being 30, and in the whole circle 360, were ſtiled by the Greeks μοῖραι, "eo "videlicet quod Deas fatales μοίρας nuncupant. Et hæ "Particulæ veluti fata ſunt." And Geminus aſſerts the ſame.

Fifthly. It was an opinion very generally received among many ancient authors, that one Revolution of the Equinox conſtituted the great Year, after which a ſucceſſion of the ſame events ſhould again take place, and a general reſtoration of all things happen. But the connexion between this doctrine and that here laid down is very perceivable.

Sixthly. What is the ſymbol of Eternity or Time conſidered in the abſtract. Is it not repreſented as a Serpent coiled in a circle, having the tail inſerted into the mouth? This is a faithful picture of the Zodiacal Circle, all whoſe portions or ſigns being run through, the Heavens were deſtined to periſh, to be changed as a veſture, and Time itſelf to be no more. Agreeable to which compariſon of the Heavens to a Veſture, Pherecydes Syrus, who travelled into Egypt, ſaid, "that Jupiter "had compoſed a large and curious Robe, on which he "deſcribed the Earth, the Ocean, and the Habitations "upon the Ocean." Lit. Antiquities of Greece, by Allwood, p. 98.

And as I conſider the whole Theory here laid down concerning the ſymbols and the things of which they are the ſymbols, to depend moſt materially upon the

ſignification of the ſixth ſign, and upon its denoting the Earth; I ſhall proceed to mention ſome additional evidence in favour thereof, and which will, I truſt, remove ſome doubts.

In Revelations, chap. xii. a grand ſcene is diſplayed to the Prophet: which deſcribes the whole courſe of divine Providence, from the Creation to the time when Chriſtianity mounted the imperial Throne.—A Woman cloathed with the Sun, having the Moon under her Feet, and on her head a crown of twelve Stars, labours with the pain of Child-birth, and brings forth a Son who is to rule all nations with a Rod of Iron, and who is immediately caught up to God and his Throne.—This Woman, according to my principles is the Earth, the Virgo of the Sphere, repreſented as crowned by the Twelve Signs, in which ſhe is always found: while the real Sun apparently revolves about her, and is therefore ſaid to ſurround her, and the Moon is under her feet, i. e. is her Satellite. The Child ſhe brings forth is עולל or Chriſt, of whom the Pſalmiſt ſpeaks in the 2nd Pſalm; and this Child is born from her, becauſe he riſes from the Dead; ſhortly after which he aſcends to Heaven, expreſſed here by being caught up to the Throne of God. In conformity with all this, Chriſt uſes this very image of a Woman in travail to expreſs his being taken away from his Diſciples, John xvi. 21. and aſſures them that though they have trouble now like her, they ſhall have joy afterwards, i. e. after his reſurrection.—And after this event he ſtiles them his Brethren, and ſpeaks of God, who raiſed him from the Dead, as his Father and their Father, John xx. 17; a language the more re-

markable as before this event he acknowledges no relation to them, but that of Lord and Maſter, John xiii. 13: and ſpeaks of Abraham not as his father, but their father, John viii. 56: and this juſtly, for they were to be his Brethren, becauſe they were to be born again by the Reſurrection, in like manner as he now had been. Agreeable alſo to what St. Paul tells us, Rom. viii. 22. that the whole Creation travaileth; and to what St. Matthew records, xxvii. 51. xxviii. 2. that the Death and Reſurrection of Chriſt were accompanied with a mighty earthquake, and that the rocks were rent: ſuch were the pangs of nature in travail.

When the Prophet deſcribes a deliverance to be granted, and a Salvation vouchſafed to the Jewiſh Nation, Micah iv. 10, he uſes this very language of a woman in travail, and compares the Jewiſh Land to her: as is done alſo, Jer. iv. 31. And we find the Reſurrection ſpoken of by Chriſt himſelf in terms that imply a Birth: for Luke xx. 36. he calls thoſe who obtain his Kingdom, the Children of the Reſurrection. See alſo 1 Pet. i. 3. To ſhew further the connexion of Baptiſm with Death, I ſhall only mention the paſſage in 1 Cor. xv. 29, which has puzzled Commentators. Schleuſneri Lexicon. "Per Metaphoram βαπτιζεσθαι ſignificat Mergi "calamitatibus, mala perferre, ſponte vitam periculis "offerre, etiam mortem ipſam ſibi inferri pati. Matt. xx. "22. 23. Mark x. 38. 39. Luke xii. 50. Huc etiam "referrem locum illum vexatiſſimum, 1 Cor. xv. 29. "qui graviſſimis malis ſe ſponte offerunt, propter ſpem "reſurrectionis."

In v. 3. a new appearance is introduced; a great red Dragon having ſeven heads crowned and ten horns, whoſe tail drew the third part of the Stars and did caſt them to the Earth, ſtands before the Woman, prepared to devour her Child. This Dragon, the declared enemy of the Woman and her Son, is otherwiſe called, v. 9. the Devil and Satan, and characterized as deceiving the whole Earth; and under him the Zabian Idolatry, the moſt early ſpecies of Paganiſm ſeems intended, which while it profeſſed to teach the Unity of God, debaſed this principle by paying worſhip to the heavenly hoſt: the ſeven crowned heads are probably the ſeven Planets, the Gods of the Chaldeans; and the ten horns perhaps ten principal Nations of the old World, who profeſſed the old idolatry. Theſe would be the Egyptians, Syrians, Chaldeans, Arabs, Perſians, Indians, Scythians, Celts, Greeks and Romans.—His tail which drew the third part of the ſtars, denotes four Signs of the Zodiac becoming objects of Idolatrous Worſhip, viz. Aries, Taurus, Hircus and Piſces—And as the Woman bears a great reſemblance to one of the ſigns; ſo we may diſcern no leſs ſimilitude between the Dragon and another, viz. Cancer. Their names do nearly agree; for the Apoſtle calls the one Satan; while the name of the ſign in Hebrew, as we have before ſeen, is Sartan. And as the ſign is ſuppoſed by me to be the Symbol of Heaven, it may therefore perhaps be a proper emblem of that Evil Being, who uſed the inſtrumentality of the viſible heavens to deceive the World into Idolatry. The Mythology of Greece, as we ſhall ſee in the next chapter, uſed this image of a Dragon to denote the Heaven; for it re-

preſented it as the Guardian of various other things, on account of its watchfulneſs: now the Heaven being in perpetual motion, ſeemed therefore never to ſleep, and conſequently was fitted for ſuch truſt. On the hypotheſis I have laid down, the Kingdom of Cancer is the Reign of Polytheiſm: and it is further worthy of notice, that the ſacred Hiſtorian, although Gen. i. 31. he tells us that God ſaw every thing that he had made and behold it was very good; yet Gen. i. 7. 8. he omits mentioning the Divine Approbation of the Heaven as being good, while he expreſsly relates that it was beſtowed on the works of the other five days.—Thus while a twofold Approbation is given by the Deity to all his other works, a general and a ſpecifical; the former alone is given to the Heavens, and the latter with-held, which plainly indicates a diſtinction to ſubſiſt between the works: agreeable to Job xv. 15. the Heavens are not pure in his ſight. This ſeems to confirm the hypotheſis of Cancer denoting the Heaven: and to imply that this work of the Deity ſhould, by the machinations of the the evil Being, become an inſtrument to withdraw men men from the belief and practice of true Religion; and therefore ſhould not be crowned with that perfect approbation, which as he records was beſtowed on the reſt.

In v. 6. 14. a change is introduced in the ſymbol which acquires two wings of a great Eagle, i. e. The Woman no longer denotes the whole Earth, but only that part of it occupied by the Roman Empire. And this proves that the Dragon does not mean the Roman Empire (which the Eagle repreſents) as the Commentators have ex-

plained it.—The War in Heaven and Victory of Michael, are the deſtruction of the ancient Paganiſm, by the Chriſtian religion.—The Dragon then incites the Northern Nations to invade the Roman Empire now become Chriſtian, under the image of Waters: and accordingly the Pagans did aſcribe their inroads to Rome having changed her religion.—But this attempt is fruſtrated by thoſe nations embracing Chriſtianity.

Such are the outlines of the Explication I would give of this Chapter: one of the leaſt difficult in the whole book, and in which Expoſitors ſeem to have ſucceeded beſt. And yet how great are their Errors. They ſuppoſe the Woman to be the Church of Chriſt, and conſequently make her exiſt before Chriſt himſelf is born: although ſhe had no Exiſtence till Chriſt redeemed her by his Blood. Again, Chriſt is the Bridegroom and the Church is the Lamb's Wife, 2 Cor. xi. 2. &c. Rev. xix. 7. 8. but never repreſented as the Mother of Chriſt. From ſuch Explanations as theſe, we may learn to eſtimate the value of their Reſearches in the parts of this Book which are really difficult; and perceive there can be no hopes of attaining a knowledge thereof, unleſs by carefully ſtudying the Symbols, and applying with diligence to the language in which it is written.

CHAP. VII.

In which the Mythology of Greece is attempted to be tranſlated from Natural Language.

IN the preceding Chapters I have had occaſion frequently to refer to the Mythology of Greece: and if I may uſe the expreſſion, to make excurſions into the Region of Fiction. But as the Fables which compoſe that beautiful ſyſtem are explained in ways ſo various and diſcordant, that they impreſs no real conviction on the Enquirer after Truth; and as the contemplation of them may have its uſes, in enabling us better to underſtand the Allegorical Genius, or Natural Language of the Ancients: I have therefore been induced to direct my enquiries to that end alſo. With the exception of ſome few particulars, in which we may diſcern their agreement with the Moſaic accounts of the Creation and Deluge; we ſhall find that they bear no Relation to the ſublime truths of Chriſtianity: but contain only a delineation of the Year and its Parts, their various Phænomena, and diſcloſe a Syſtem of Phyſics, in which are explained the mutual relations and operations of the parts of the viſible World. And thus, as La Pluche's

Explanation of the XII Signs, has been abuſed and perverted to the purpoſes of irreligion, contrary to its own Nature and the Deſign of the Author; ſo in like manner, the abuſe and perverſion of a ſimilar ſyſtem was the baſis of Idolatry; and led men, loſt in contemplation of the wonders around them, to forget their Almighty Author; and in the enjoyment of his bleſſings, to be unmindful of the gracious hand that beſtowed them. Such reſearches may alſo aid us in diſcovering the meaning of thoſe Conſtellations, which the ingenuity of the firſt Men added to the original Signs of the Zodiac. Coſtard's Hiſtory of Aſtronomy, p. 52. "The Sphere "of the Greeks, ſeems to have been compoſed from "thoſe of the Chaldeans, Phænicians and Egyptians, at "different times and by degrees, but new modelled by "them, and accommodated to their fabulous hiſtory. "Or, what may, perhaps be in ſeveral inſtances at "leaſt, really the caſe, their fabulous hiſtory is nothing "more than a corruption of exotic names of the Con-"ſtellations."

Two Opinions divide the learned World.--One ſupports and defends the Hiſtoric Senſe, at the head of which is Le Clerc: he is followed by Banier, Warburton, Huet, and Fourmont. Deſcriptions of Monſters with three heads, or of Giants with one hundred hands, &c. do not ſtagger ſuch writers; when ſuch occur, they amuſe us either with diſſertations on the vaſt Skeletons ſuppoſed to be human which have been found; or tell us, that we muſt conſider every thing ſupernatural, as merely an addition of ſucceeding times.—The other Opinion conſiders them as ſo many Allegories and explains

them accordingly: at the head of theſe is Sir Francis Bacon, who, in his Treatiſe de Sapientia Veterum, has given us ſome very ingenious explanations. The better to judge of the truth of ſuch explanations or tranſlations from natural language, Gebelin has laid down theſe three rules. The explanation ſhould be firſt univerſal; that is, it ſhould embrace all the Characters of the Allegory, and expreſs them all, and upon the ſame Principles: becauſe there is none of them which has not been employed to render the Allegory more compleat. How imperfect then muſt be the hiſtorical explanations, which neglect every circumſtance that cannot be taken in an hiſtoric ſenſe.—Secondly; Simplicity. The eſſential mark of truth is to re-unite the greateſt ſimplicity in the Principles and Proofs with the moſt fruitful train of conſequences; Error may have the brilliancy of Truth, but not its fecundity; its light is that of a fire which dazzles and waſtes, while that of Truth is conſtant and unvaried.—Thirdly; Harmony. There ſhould ſubſiſt the moſt perfect Harmony, between not only the parts of each Allegory, but between it and other Allegories. Not that all the parts of Mythology can be explained by the ſame method; they betray evident marks of different authors and different nations: but my meaning is, that though they apply to different objects, and go on different Principles, they ſhould never contradict each other; every thing that enlightens one fable, ſhould be a ſtep to arrive at the ſenſe of the other. And the reaſon is, becauſe Antiquity could not give to ſimilar ſymbols or to the ſame, oppoſite ſignifications, inaſmuch as theſe ſymbols were borrowed from Nature, the Origin

of all Harmony.—Such are Gebelin's Rules: and from the ſucceeding explanations, the Reader will, I truſt, ſee how cloſely I have adhered to them.

I begin with obſerving, that as all things which are the objects of ſenſe are particulars, ſo the Language of Nature conforming itſelf thereto, admits no terms but ſuch as are Singular, excluding all univerſal terms: contrary to artificial or inſtituted Language, of which by far the greateſt part is compoſed of thoſe that are general. The introduction of general terms, the names of general ideas, which are only the creatures of the underſtanding, was that which baniſhed the Language of Nature, and introduced that of Art.—When therefore an abſtract idea was to be repreſented, as Space or Time or any of their parts: the ſenſible image was compoſed of ſome of the objects of ſenſe, but with certain other circumſtances annexed, which pointed out the nature of the thing contemplated, its various properties and relations, and whatever diſtinguiſhed it from other objects of the mind. Thus time was an old Man, had a ſcythe, was deſcribed as devouring his own Children: the people was deſcribed by Horace as Beſtia multorum capitum: the year, as a Giant with fifty heads, from the fifty-two weeks it conſiſts of, taking the neareſt round number. Eternity was a Serpent coiled in a circle. A Ship, was a Horſe; becauſe it performed the ſame office of quickly tranſporting from one place to another. Thus the wild Arabs call the Camel, the Ship of the Deſert. And thus Neptune produces the Horſe, &c.

Hence the more general an explanation is, that is, the more general is the idea which the explanation points

out to be that intended, it will have the greater probability: thus as the ſcythe may denote the harveſt and invention of Agriculture, or elſe Time; the latter explanation, which is that I ſhall adopt, of the Fable of Saturn, is preferred by Banier to the former, which is that of Gebelin. For the truth of Gebelin's account is contained in the other hypotheſis, and may be thence derived; but not vice verſa. In order to explain this fable, Gebelin has recourſe to the Phænician Mythology, which does not perfectly agree with that of Greece in this reſpect; and the idea has been ſuggeſted to him by Macrobius Sat. L. 1. C. 8: from whom it appears that in Latin Mythology, Saturn was conſidered as the inventor of agriculture. But Greek Mythology views him in no other light but that of Time; that of Phænicia attributes the invention of Huſbandry to another Being, to Dagon, who is called Zeus Arotrios: and they all agree that under the reign of Saturn or the golden Age, there was no huſbandry at all. Nulli ante Jovem ſubigebant arva Coloni, is what Virgil aſſures us: yet Gebelin's concluſions would lead us to the very oppoſite of this fact. And in making out theſe explanations he chiefly builds upon the Etymologies of Words which have probably come down to us extremely altered from the original: and which can have no force as foundations of a ſyſtem, but merely as collateral proofs of ſome truth that is made out independent of their aid.

I proceed further to obſerve that they reduced all objects to two claſſes, thoſe of Cauſe and Effect; that whatever thing they could trace to ſome ſenſible ob-

ject from which it proceeded or was thought to proceed, becauſe it was connected with it, would be ſaid to be generated by that: thus the dew was ſuppoſed the daughter of Luna; the ſigns would be the Sons of Mazzaroth, or the Zodiac; and every perſon would be called the father of that art which he invented, or of that nation which he governed, or city which he built.

The two grand objects which ſtruck their notice moſt, were the Earth or GHE, and the Heaven or COELUS. Of neither of theſe were they able to diſcern any ſenſible object as the cauſe; but they obſerved that every thing about them, grew and received its birth and nouriſhment from the firſt; and that a fertilizing power was communicated to it by the influences of the ſecond. Hence they conſidered them as two beings, male and female: from whom, by the way of generation, all other beings were formed and ſupported. And as they found certain properties or attributes that belonged to theſe things, and aroſe from their connection, as Time and Space, &c: they perſonified theſe, and impoſed on them diſtinct names. Hence aroſe firſt the TITANS, who are twelve in number, ſix male and ſix female. Their names are OCEANUS, COEUS, CRIUS, HYPERION, JAPETUS, and SATURN. The firſt which is the moſt ancient of them all, appears to mean the HORIZON; for he is ſtiled the father of all the Gods who are nouriſhed by him: and accordingly in this circle the heavenly bodies, Symbols of thoſe Deities, firſt appear. The laſt of them and youngeſt is SATURN, who is no other than TIME, as appears from the deſcriptions given of him. And Time is evidently poſterior to the heavenly bodies,

as it ariſes from their motion.—JAPETUS is ſuppoſed by Gebelin to be the Air, becauſe the name ſeems to ſignify Expanſion; but he may perhaps better be ſuppoſed to mean ETERNITY, as Expanſion may be applied to Time; and as Japetus is joined with Saturn, deſcribed as his elder brother, and ſuffering the ſame puniſhment of chains with him; as being ſo remarkable for old age that Greece knew nothing more ancient, and made the expreſſion, Japeto vetuſtior, a proverb, Ariſtop. Nub. Act iii. Sc. 3: and as being the father of Prometheus or Fate. CRIUS, being the firſt ſign of the Zodiac, may denote that circle: and the two others, COEUS and HYPERION, who are ſaid to be anceſtors of the heavenly bodies, will appear to be the two ſegments of the heavenly ſurface into which that circle divides it.—The next offspring of COELUS and TERRA are the CYCLOPS: they are characterized as three in number, each having a ſingle eye placed in the middle of his forehead. They are the inventors of Arts, beſtow on Jupiter his Thunder and Lightening, with which he rules Olympus: upon Pluto an Helmet which renders the wearer inviſible, and upon Neptune a Trident. Having ſlain Æſculapius, becauſe by his healing art he had reſtored to life the dead; they are in revenge ſhot to death by Apollo. To diſcover the meaning of this, let us next conſider the words of the wiſe Man, Eccleſ. iii. 1. To every thing there is a time, and a ſeaſon to every purpoſe under Heaven. Theſe SEASONS are the CYCLOPS: who are three becauſe the Ancients, D'Ancarville, vol. ii. p. 112. acknowledged only three ὧραι or Seaſons, viz. Winter, Spring and Summer. Theſe excite men to Labours, for which the Cy-

clops are famous; furniſh Jupiter his weapons, and by their irregularities frequently baffle the ſkill of the Medical Art. Their ſingle Eye is the Sun, who in metaphor is ſtiled the Eye of the World.——The next offspring of Coelus and Terra, are the Giants, who are ſtiled the Hundred Hands. They are three in number, and have each fifty heads and twice as many hands; they acquire to Jupiter the kingdom of Olympus, by defeating the Titans, and afterwards detaining them in priſon: and one of them preſerves Jupiter from the attempts of three of the Deities who had conſpired againſt him. Hom. Il. i.——To explain this we muſt obſerve, that from the connexion of Cœlus and Terra ariſes the Year, whoſe fifty-two weeks will be its Heads (the week being the firſt inſtituted diviſion of time, Gen. ii. 3.) ſuppoſing the Year itſelf repreſented by the human Figure. And ſo uſual was this to the Ancients, Banier's Mythol. vol. ii. p. 526. that in the famous proceſſion of Ptolemy Philadelphus, the Pentaeteris or Luſtrum of five years, appeared under the figure of a large Woman, and the Year under that of a Man. Vide Montfaucon's Supp. Ant. expliqueè, vol. 1. where he has given plates of all the Parts of Time.—Vide Hyde de rel. V. P. page 237. for the ſame practice in Perſia. The Poets therefore ſubſtituted the neareſt round number, fifty, and made theſe Giants three in number, to correſpond to the triple diviſion of Time. And thus they denote the Year.

But the Fable proceeds and ſtates, that Ghe or the Earth, enraged that Coelus detained their common offſpring below the Earth, and did not permit them to viſit the Light: incited her youngeſt ſon Saturn and armed

him with a Falchion againſt his Father; that with it he emaſculated Cœlus, and releaſed the Titans: and that from the drops of blood which fell upon the Earth, aroſe armed Giants, &c. and from the parts themſelves thrown into the ſea, ſprung the Goddeſs Venus. This ſeems to me to relate to the motion given to the Earth around its Axis; in conſequence of which on the fourth day, the Luminaries, who are the Sons of the Titans, as alſo the Titans themſelves, who were detained below the Horizon, aſcended above it: and the private parts of Cœlus, which the Horizon had before covered, were now revealed by the Rotation; and Cœlus deprived of the power of producing more Titans, was ſaid to be caſtrated: and this is attributed to Time, becauſe it is the nature of Time to enervate all things. And from them ſprings up Venus: i. e. on the 5th day, are created from the waters, the winged fowls and the fiſhes which are ſacred to Venus. And from the blood that fell on the Earth, ſpring up Giants: that is all terreſtrial animals as well as men, (the ſame word גבר in the Hebrew, denoting equally a man and a giant) who are created from Earth on the ſixth day. And thus the Grecian mythology ſeems to me explicable from the firſt chapter of Geneſis.

And now the world comes under the reign of SATURN: or the Golden Age, ſo celebrated by the Poets, commences. But firſt I ſhould conſider the triple diviſion of the heavenly ſpace or of the ſphere, analogous to that of Time, and ſee how it agrees with their accounts. This is effected by the Horizon which diſtinguiſhes the Heavens into two hemiſpheres, the ſuperior and inferior; the one of which afterwards fell under the reign of Jupiter,

the other under that of Pluto: while Oceanus or the Horizon belonged to Neptune, who is the God of the Sea, becauſe the Ocean ſurrounds the Earth or dry Land, really, as the Horizon does apparently; and the Earth was common to the three brothers. Hom. Il. xv.

> Three Brother Deities from Saturn came,
> And ancient Rhea, earth's immortal Dame:
> Aſſigned by Lot, our triple Rule we know;
> Infernal Pluto ſways the Shades below;
> O'er the wide clouds, and o'er the ſtarry Plain,
> Ethereal Jove extends his high Domain;
> My court beneath the hoary Waves I keep,
> And huſh the roarings of the ſacred deep:
> Olympus and this Earth in common lie;
> What claim has here the Tyrant of the Sky?
>
> Book xv. 210.

Diſtinct from all theſe, though a part of one of them, was the region called Tartarus; and this I apprehend to be that part which is included within the circle of perpetual occultation: which it is probable they would have taken notice of, equally as they did of that part which is included within the oppoſite circle; when they remarked, that the Bear was never dipped in the Ocean.

The firſt act of SATURN was, that he married his ſiſter RHEA; (i. e. Time is meaſured by the Earth's Rotation,) which is the Earth again, but not as before a wilderneſs or covered with water, but an habitable world, producing all the wonders and all the beauties of the animal and vegetable creation. Their iſſue are ſeven ſons, of which the youngeſt as ſoon as born was conſecrated;

that is, as Gebelin explains it, the ſeven days of the week: while by another wife, Aſtarte or the Moon, he has ſeven daughters, that is, the nights.

Being informed by the Oracle of Terra and Cœlus, that he ſhould be deprived of his power by a ſon of himſelf and of Rhea, he devoured his children as ſoon as they were born: but one of them, JUPITER, is concealed in a cave by the artifice of Rhea, impoſing a ſtone upon him for his ſon; while Jupiter has for his nurſe the Goat Amalthea. By Jupiter is meant the Year of 360 days or perhaps the power that preſides over it: he is called the Father of Gods and Men, becauſe the Year is father of the twelve Months which bear the names of the twelve great Gods: and becauſe the Year is father of the days, whence Jupiter is ſtiled Dieſpiter, but all men are born on ſome of theſe days.

From the relation thus eſtabliſhed between the heathen Deities on one hand, and the Year and its parts on the other; we are enabled to aſſign the reaſon, why the firſt ſtatues of the Gods were Pyramids or Columns; and why Juno was repreſented at Argos, Clem. Alex. Strom. L. 1 under the form of a Pillar. For the Column is the emblem of the Year, over whoſe twelve months the twelve great Gods preſided. Stanley, p. 1043. "The Chaldeans "held the principal Gods to be twelve; to each of which "they attributed a month and one ſign of the Zodiac. "Diod, L. 1." Contrary therefore to Mr. Coſtard's opinion, this authority proves their Zodiac to have had twelve Signs.

The Cave in which he is concealed repreſents the World, and the Goat his Nurſe is the Image of univerſal Na-

ture.—Having releaſed the three Cyclops from their Priſon, they give him that Thunder with which he rules, or according to Horace, variis mundum temperat horis; and with their aſſiſtance he conquers and binds Saturn: that is, a certain meaſure of Time, viz. the Year of 360 days is introduced, and is diſtinguiſhed by the three Seaſons, who bring about the various Phænomena of the Atmoſphere: he is the author of Labours to Man, becauſe the changes in the Year and varieties of Seaſons bring on their ſtated times of Labour, unknown before while the Earth enjoyed only one ſeaſon. His image was ſometimes repreſented with three Eyes, alluding to the Seaſons. That this Explication is true, ſeems confirmed alſo by what we read in Athenæus, L. 14. from Beroſus. The Babylonians had a feaſt called Sacæa, which was celebrated for five days, and in which Servants governed their Maſters. Theſe are plainly the Saturnalia, when the Romans uſed to unchain the Image of Saturn, which was bound all the reſt of the Year; and the five days are the Epagomenai, or thoſe by which the true Time of the Revolution, exceeds that of 360 days which was ſacred to Jupiter: and on which days Rhea was fabled to have brought forth the Gods of Egypt. They are ſacred to Saturn: becauſe making no part of the Year of 360 days. Saturn introduces Huſbandry into Latium: by which it is meant only that Time was the Author of that Diſcovery.—The confederates of Jupiter, the Cyclops, beſtow on Pluto the Helmet which renders its wearer inviſible and which would cover the infantry of an hundred Cities, Hom. Il. 5: this Helmet is the hemiſphere below the Horizon

and unenlightened by the Sun, and therefore rendering every thing inviſible.—A war takes place between the Titans and the Gods the offspring of Saturn, in which Sol is the only Titan who aſſiſts Jupiter, and Styx the Daughter of Oceanus, comes firſt to his aid: in this war Jupiter conquers the Titans, by having releaſed the three Giants of an Hundred Hands and procured their aſſiſtance; he precipitates the Titans into Tartarus, and places thoſe Giants as faithful guards over them.—This fable may be thus explained; the other heavenly bodies aſpire to the Throne of Olympus, or to meaſure Time and preſide over the Year, and conſequently over the World: but the Sun takes the part of Jupiter or the Power that rules the Solar Year, and he is at length victorious, by help of the Year perſonified under the Hundred Hand Giants. Styx helps him, for ſhe is Fate or the Zodiacal Circle: as appears from the names of her Children, which inhabit always with Jupiter, and which are Ζῆλος, Νίκη, Βία, Κράτος. An Oath by her is inviolable, and her Streams are irremeable. They encircle the palace of Pluto, and of them Virgil ſays, novies Styx interfuſa coercet: and again, ſpeaking of the Southern Pole, ſub pedibus Styx atra videt, maneſque profundi. Achilles dipt in Styx, and rendered invulnerable except in the Heel: what can this mean, unleſs that Fate or Styx has ordained, that he ſhall be wounded mortally only in that Part? All theſe point out the Circle which ſurrounds the Sphere as the Zodiac does. She is repreſented as a Stream; agreeable to the Notion of Time, that it is a river of which the Poet ſays, labitur et labetur in omne volubilis ævum: and as a fountain

deſcending from a ſteep rock, like the water deſcending from the Urn of Aquarius.—And her Palace is deſcribed, Heſ. Theog. 779, as ſupported with Silver Pillars reaching to the Heavens. Now the Pillar or Column is a Symbol of the Year, as appears from P. 36: and the Year is connected with the Zodiac.

To the war of the Titans ſucceeds that of the Giants. They affect the kingdom of Olympus, and from every circumſtance that Mythology records of them and their attempt and ruin, they appear to be no other than perſonifications of the ruinous effects of burning mountains and volcanic eruptions. They are Sons of the Earth, and ſo are the Mountains, Theog. 129; they breathe fire, dart huge rocks againſt Heaven, make war in Phlegra and Pallene, places remarkable for ſuch Phænomena; have great hair and long beards, which are the woods that grow on them; are buried under iſlands thrown upon them, which have been raiſed by ſuch eruptions. Such is the manner in which the Poets relate real phyſical effects, the traces of which ſtill remain.—The laſt war recorded of Jupiter and the other Gods, is that with the Giant Typhæus. The deſcription of this Monſter, and the danger he put Jupiter and the other Gods to, convince me that this is a deſcription of the univerſal Deluge. Thus Typhæus is the Son of the Earth and Tartarus, his hands extend from Eaſt to Weſt, his head reaches to the ſky: having put all the Gods to flight, (who to conceal themſelves, aſſumed the forms of different animals) he takes Jupiter priſoner, and wounds him ſo as to deprive him of all ſtrength: at length however he is conquered, altho he bid fair to have the do-

minion of Olympus; and is caſt into Tartarus. Compare this with the Hiſtory of the Deluge, which probably proceeded from the South, covered the higheſt mountains, reached from Eaſt to Weſt, uſurped the dominion of the Earth for one entire Year, during which all the Months, i. e. the 12 Gods, diſappeared, and alſo the various Seaſons, Gen. viii. 22: and none remained alive but the animals with Noah.—Here then Jupiter, conſidered in the light I view him, is found to be diſarmed, weakened and taken priſoner by his enemy: whom however at length he conquers. And as nothing is more variable than the appearances of the different Years: (while at the ſame time nothing is more ſtable and fixed than the Year itſelf, whence it was denoted by a Column or Pillar) hence we ſee the various transformations of Jupiter. Thus he becomes a Bull for the ſake of Europa; and he changes Io into a Cow, and both are Symbols of the ſame object, the Year.

Jupiter poſſeſſed now of the throne of Olympus, marries Juno: whom the Poets repreſent as his ſiſter, and the daughter of Saturn or Time. Mythologiſts have ſuppoſed that ſhe denotes the Air: principally induced thereto by her Greek Name.—But when we find her characterized as Daughter of Saturn, i. e. Time, and conſort of the power which rules the Solar Year, and who is Dieſpiter or Father of the Day: it may perhaps be more natural to underſtand by Juno, a perſonification of the Light. This concluſion is confirmed by conſidering; Firſt, that Homer repreſents her as nurſed by Ocean, Il. xiv: and the Light appears to emerge from the Horizon. Secondly, her Attributes—of theſe ſome are common

to her and Aurora, as χρυσόθρονος, χρυσοπέδιλος; others are similar, as ἠύκομος, λευκώλενος, βοῶπις; and all have an evident relation to Light. Homer compares her ſpeed to that of Thought. The reverence paid her by the other Gods, is only equalled by that they ſhew to Jupiter himſelf.—Let us next conſider the various offices ſhe diſcharges, and the things that were ſuppoſed to be under her immediate protection. She preſides over Childbirth; and thence is ſtiled Lucina, and the reaſon is aſſigned by Ovid; Quia principium tu Dea lucis habes. And as Light was the earlieſt production of Divine Power: ſo the firſt Month of the Year is under her care, and the Kalends of each Month are conſecrated to her. The Actions aſcribed to her, equally ſerve to eſtabliſh the ſame hypotheſis. Firſt; ſhe is guilty of diſobedience to the commands of Jupiter, and at frequent variance with him. And what can this mean, but that the face of the Year is not uniform: nor diſtinguiſhed by an equal and unvaried diffuſion of Light? Further, ſhe perſecutes with unrelenting Fury, Hercules, who is the object of her peculiar hatred; and from her Milk ariſes the Galaxy, or Via Lactea. That I may explain this part of Mythology I muſt premiſe that Gebelin underſtands by Hercules the Sun: and by his twelve Labours the paſſage of the Luminary through the twelve Signs. I ſhall only add to what he has laid down, that by Apollo and Hercules I ſhould ſuppoſe were meant the Sun in its two very different ſtates, viz. as elevated above or depreſſed beneath the Horizon. Hence we ſee why both are Sons of the ſame Father; and why both bear the Bow and Arrows, and are famous for their ſkill in

Archery. We may alſo diſcern why the Reign of Hercules is that period when the face of Earth is overſpread with ſavage monſters, of whom he is the conqueror: for when the Sun ſets, the wild beaſts of the foreſt roam abroad; and repair to their dens, upon his reaching the other limb of the Horizon, Pſ. civ. 20—22.—Viewing Hercules in this light, we can be at no loſs for the reaſons why he is the object of Juno's inceſſant diſlike.

On this hypotheſis we may alſo explain a beautiful Fable, Homer Il. xv. where Jupiter reminds Juno of the puniſhment inflicted on her for her oppoſition to Hercules: and in which he hung her with a Chain about her Hands and two Anvils from her Feet. I find the paſſage thus tranſlated by Pope:

> Haſt thou forgot, when bound and fixed on high,
> From the vaſt Concave of the ſpangled ſky,
> I hung thee trembling in a golden Chain:
> And all the raging Gods oppoſed in vain.

An ancient Commentator, ſuppoſing Juno to be the Air, interprets theſe Anvils to be the Earth and Sea. That the Earth is meant by the Anvil, will appear clear, when we reflect that the attributes of both are the ſame, viz. Solidity and Immobility. Pſ. xciii. 2. Eccl. i. 4.: that all human labours are exerciſed equally upon both: and that the Anvil is the ſign of Inſenſibility, which we attribute alſo to the Earth or brute Matter. But theſe reaſons at the ſame time prove, that the other Anvil cannot be the image of the Sea: to which it is totally inapplicable. Beſides Homer calls them in lines which fol-

low, and were aſcribed to him, μύδρους; a name applied by Anaxagoras to the Sun, and properly ſignifying a ſolid maſs of Iron in a ſtate of incandeſcence. And when Heſiod meaſures, Theog. 722. the diſtances of Heaven from the Earth, and of the latter from Tartarus, he uſes the image of an Anvil falling: whoſe deſcent would in either caſe occupy the ſpace of nine Days. From theſe inſtances, we are warranted in ſuppoſing the Anvil to repreſent ſome earthly or planetary body.—Let us now make this hypotheſis for explaining the Fable, that the two Anvils are the Earth and Moon; and it will immediately follow that the event which the Poet deſcribes is the Phænomena of an Eclipſe; where the privation of the Light is termed the confining of Juno by a Chain: and the two Bodies by whoſe mutual ſituation to each other it is produced are the Anvils. And ſuch event would be naturally connected with the Sorrow which tranſported Jupiter, and the natural Sign of the indignation he felt, and the Sympathy which he experienced for the ſuffering Hero: becauſe we find that it is uſual for the wretched to hate the Light, and for the unhappy to execrate the Day on which they firſt ſaw it. Job. iii. 20.—Jer. xx. 14. Nor ſhould we omit noticing the near relation of the words μύδρος and ἀμυδρὸς; of which the latter ſignifies obſcurus.——But while the Grecian Poet thus deſcribes in natural Language, the Phænomena of an Eclipſe; the Orientals have otherwiſe expreſſed the ſame event under a very different image, of a Dragon devouring the Luminary. I will now endeavour to reconcile theſe two deſcriptions; which if I

can effect, will both confirm the ſolution and lead to ſome new explanations of Mythology.

The famous Traveller, Pietro de la Valle, relates what he obſerved both at Aleppo and Iſpahan, on the occaſion of an Eclipſe. He ſays, vol. ii. p. 108, or Letter iii. of his Perſian Travels; that the People who were in great numbers on the tops of the houſes, uttered loud outcries, accompanied with confuſed ſounds, made by ſtriking in concert on certain metal Baſons: and that the reaſon aſſigned was "to terrify the Animal, qui vouloit "engloutir la Lune; or even to give her courage under "her ſufferings, and to enable her to paſs through a very "narrow gate." See alſo Maurice Ind. Ant. vol. ii. p. 293, 294, 296, 297, 300. Similar practices prevailed in the ancient World: who believed that incantations were able to bring the Moon from her Orbit unleſs prevented by the like methods. Tibullus, lib. i. eleg. ix.

> Cantus et a curru Lunam deducere tentat,
> Et faceret, ſi non Æra repulſa ſonent.

On which a Commentator obſerves "Æra pulſabant, "quorum tinnitu auxiliari credebant, minui ac levari "Lunæ Labores: ſatis diu regnavit hæc fatua ſuperſti-"tio, nam & Chriſtianos magno clamore ſuccurriſſe "Lunæ deficienti, oſtendit Maximus Epiſcopus Tauri-"nenſis." But who does not ſee in this practice of ſtriking the metal Baſons or brazen Veſſels, the ſimilitude to the ſtrokes upon the Anvils; and that the former practice originated from the latter idea, viz. that one Anvil repreſented the Earth and the other the Luminary?

And here ſeems to be the place to repreſent the near connexion of theſe practices with thoſe of the Corybantes: that the Curetes by ſimilar Noiſes and claſhing their brazen Arms, (crepitantia Æra ſecutæ) prevented the infant Jupiter from being devoured by his Father Saturn; nearly as the celeſtial Dragon was prevented from devouring the Luminary, whoſe courſe marked out the Year: and that the Siſtrum, an inſtrument remarkable for the noiſes it produced, was the particular enſign of Iſis or the Earth.

The Labours of Hercules we may thus explain.—He conquers the Lion of Nemea, whoſe ſkin he wears: i. e. the Diurnal Sun yields to the Nocturnal; and here we ſee the Lion means the Sun.—He vanquiſhes Hydra, or the Serpent with fifty heads, which Juno had nouriſhed, i. e. the Year. For this conſiſting of two parts, the days and nights: it is evident that the Year, if it conſiſted only of Days, without intervening Nights, would prove deſtructive to all animals. Hercules therefore, or the nocturnal Sun, conquers this Monſter, i. e. the Year compoſed of Days only, by cutting off its heads, the weeks: and to prevent their reproduction, ſears them with a red hot Brand, i. e. the Sun.—He purſues the Hind ſacred to Diana for twelve Months: i. e. goes over the Zodiac in that time, whoſe firſt Sign is אי֫ל, from which comes אי֫לה a Hind.—He chaces away the Birds of Stymphalus, who feed on human fleſh, and are three in number: i. e. he brings forwards the various Seaſons which were three, and by their irregularities proved the cauſes of various diſorders to men.—He conquers the Queen of the Amazons and takes her Belt; i. e. croſſes the

Equator: becauſe the Female repreſenting the Earth, the Equator will be her Girdle.—He contends with Achelous, who aſſumed the form of a Bull, for love of Dejanira: here Achelous the River is Time, the Bull is the Year, Hercules is the Sun, and the Female Dejanira, is the Earth.—He is commanded to fetch the golden Apples of the Heſperides: the Tree on which they grew, had been preſented by Juno to Jupiter, and was guarded by a Dragon remarkable for Vigilance: to obtain them he goes to Atlas and ſupports the heavens in his ſtead, while he gathers the Apples. In this fable, Atlas is the Horizon, the Tree is Time, its Leaves are the Generations, the golden Apples are the Days, and the watchful Dragon, who never ſleeps, is the Heaven, which is always in motion.—The meaning then is, that the nocturnal Sun approaching the Horizon, brings back Day to the World: and in ſuch manner I would propoſe to interpret a fable which many writers have believed to relate to the hiſtory contained in Gen. iii. and to ſolve which almoſt as many different hypotheſes have been deviſed, as there are authors who have treated the ſubject.

I proceed now to conſider that part of Mythology, which relates to the conduct of Jupiter and the other Gods to men. This is contained in the Fable of Prometheus, which is full of uſeful inſtruction.

Japetus has four ſons, Atlas, Prometheus, Epimetheus, and Menœtius. The two firſt, or rather indeed all of them, appear to be mythological Beings. Sir Francis Bacon, following herein the opinion of Phurnutus, p. 44, conſiders Prometheus as the ſame with Providence (προνοια); but I ſhould rather ſuppoſe Prometheus to be Fate:

and the deſcription Heſiod gives of Atlas, Theog. 517, 746, correſponds to the idea of the circle on the ſphere bounding light and darkneſs. The cauſe of the quarrel between Jupiter and Prometheus, who had been originally the counſellor of Jupiter, and incited him to dethrone Saturn, is ſtated to be this; that having ſlain a great Ox, he put the fleſh and entrails in the hide, wrapped up in the fat; and incloſed the bones in the fat alſo; and propoſed to the God to make his option between the two portions: who choſe the latter, and was incenſed when he perceived the deceit. That in return he concealed the fire from the men whom Prometheus had formed; who by the advice of Minerva, aſcending to Heaven, brought it from the Sun's chariot in the ſtalk of a reed called Narthex (perhaps in the Lotus). That to be further revenged, Jupiter ordered Vulcan to form a woman named Pandora; but Prometheus refuſing to receive her, eſcaped that ſnare. Jupiter however chains him to Mount Caucaſus or to a Pillar, where he is to ſuffer a puniſhment, according to ſome for ever, or as others ſay for 30000 years: his puniſhment conſiſts in an Eagle that gnaws his Liver every day, while it is reſtored again at night. From this however he is releaſed by Jupiter's conſent, Hercules ſhooting the Eagle: becauſe he had revealed the will of Fate to him concerning Thetis. But that his oath might be kept inviolable, he ſentences him to wear on his finger an Iron Ring to which a piece of the rock was fixed.—Such is the Fable; and now let us try to explain it.

The Ox is the Year, and as the animal conſiſts of fleſh and bones, ſo is the year made up of Nights and Days: the God chooſes the latter, he then becomes

ruler of the Day, and that alone, Dieſpiter: and thus conceives juſt indignation at finding that he is to poſſeſs only a divided Empire over mortals; he therefore removed the fire, which Prometheus derives from the Zodiacal Circle, animating the men he had formed with a rational Soul, the divinæ particula auræ.

The duration of Prometheus's puniſhment now deſerves to be conſidered as well as the nature and abbreviation thereof. It is for 30000 years, in round numbers, the great year or revolution of the Equinox: the Pillar to which he is faſtened is the Year, the Eagle is the diurnal Sun, and the Liver which that bird devours in the Day, but grows as faſt in the Night, is the Zodiac, which that luminary cauſes to diſappear in the Day, while the Night reſtores it to view again. He reveals the will of the Fates concerning the Son of Thetis, and thence has his puniſhment abridged; this as well as the former circumſtances, marks his connexion with the Zodiac, and that of them both with Fate: as indeed appears from his name which indicates, one who foreſees the future. Prometheus therefore ſeems to mean Fate.

Were I to hazard a conjecture why the Liver ſhould denote the Zodiac, I would venture to ſuppoſe it aroſe from the near ſimilitude of the words כבד Jecur, and כבוד Gloria: becauſe the Zodiac ſeems to be conſidered as the throne of Glory of the Lord; and is that which the Pſalmiſt ſays declares his Glory.

And in general, when we read of Oxen in ancient Mythology, the Year is underſtood. Thus the triple Geryon, who is a perſonification of Time conſidered in

its three denominations, has Oxen which Hercules drives away. And the Oxen of the Sun are mentioned by Homer.

In like manner, a Pillar denotes the Year, becauſe the year connects Heaven and Earth together, as it ariſes from their mutual relation to each other: and a Pillar ſeems to do the ſame. And the Pillars of Hercules, beyond which there was no proceeding, may perhaps be ſymbols of the two years, the Tropical and the Periodical or Anomaliſtical; the difference between which ariſes from the Preceſſion.—This ſeems more probable than Gebelin's conjecture, that they are the two Tropics. And the golden Chain in Hom. L. viii. ſeems to mean the year alſo, of which the months may be conſidered as the links.

Another perſonification of Time occurs in the Story of the Gorgons. They are three Siſters of whom two are immortal and incapable of old age, the third Meduſa is mortal: they have but one Eye between them all which they lend to each other; they have ſerpents for their hair, and the head of Meduſa turns to Stone whatever beholds it.—In this Allegory, Meduſa is the Preſent Time which perpetually dies while the Paſt and Future remain; the one Eye is the Sun, the ſerpents for hair denote that they are perſonifications of Time: and the head that petrifies whatever approaches it, is the preſent moment; for we may conſider the Future as repreſented by the Waves of an Ocean, continually approaching to the Preſent moment, which when they have arrived to, they next become the Paſt time, and conſequently irrevo-

cable; they will be therefore immoveable and fixed, that is turned to Stone.

I have thus endeavoured to illuſtrate ſome parts of the Greek Mythology which appear connected with my general Deſign. To proceed further would be to exceed the limits I have propoſed to myſelf: as I meant in this Chapter only to give a ſpecimen, of the manner in which I ſhould ſuppoſe the ancient fables were to be underſtood. And when thus explained, they appear to be no other than a Syſtem of Phyſics involved under the Veil of Allegory; and a deſcription of the phænomena of the Year and its parts: and to have not the leaſt relation to the ſublime Truths of the ſacred Volume.

In confirmation of the Explication above given, p. 158, that by Jupiter is underſtood the Year of 360 days: I ſhould further obſerve that the ſame concluſion follows from the Inſtitution of the Olympic Games. They were celebrated every fifth year, or at the expiration of the fiftieth Month, (Potter vol. i. p. 413): conſiſted of five different Games, laſted five days, were inſtituted by Hercules, one of the five Idæi Dactyli, and commemorated the Victory of Jupiter over Saturn. We may alſo conſider Io beloved of Jupiter, as the image of this Earth: and the many eyed Argus her Guardian, as the ambient Heaven.

CHAP. VIII.

In which the Objections which may be made to this Hypotheſis, are briefly conſidered.

THE Objections that lie to the explication above given of the Twelve Signs, and to which I conceive it liable, are reduced by me to theſe four claſſes.

Firſt. It may be ſaid that the ſpheres of different nations have very conſiderable differences from each other: and that even their Zodiacs are not uniformly deſcribed with the ſame images.

Secondly. That admitting ſuch uniformity, yet a better expoſition might be given of the Twelve Signs: which is this, that they were invented for agricultural purpoſes by the firſt men, and merely intended as a ruſtic Calendar.

Thirdly. That it ſuppoſes the Author of Nature to have repreſented himſelf under a Symbol: a thing impoſſible in itſelf and forbidden moſt expreſsly by his poſitive injunctions.

Fourthly. That the Aſteriſms have not the ſlighteſt reſemblance to the objects whence they are denominated: and that the alluſions on which many of the arguments of the third and fourth Chapters are built, are diſtant and

far fetched: that therefore the whole ſyſtem is ill founded and chimerical, the produce of fancy and the offspring of chance.

The explanation which I have ventured to propoſe, relating ſolely to the Twelve Signs: I might therefore juſtly conſider it liable only to the latter part of the firſt objection. I ſhall however not decline examining that objection in the whole extent I have above ſtated; and with ſuch lights as I could procure on the ſubject.—At the end of his Manilius, Scaliger has publiſhed from Abenezra, a deſcription of three Spheres, which he calls Perſica, Indica, and Barbarica: and of which, this laſt agrees with the Grecian both in the Signs and their Names. An agreement which, ſo far as it reſpects the Signs of the Zodiac, is admitted by Salmaſius, in his Work, de Annis Climactericis. His words are "Quoad "XII. Signa, eaſdem figurationes videntur habuiſſe "Ægyptii Chaldæique cum Græcis; ſed alias hiſtorias "cauſaſque eorum relationis inter aſtra commenti ſunt: "Atque inde extitit differentia Sphæræ Græcanicæ et "Barbaricæ, ſicut a Nigidio pertractata fuere. Sic flu- "vium cœleſtem Græci Eridanum, Nilum Ægyptii vo- "cant." And p. 592. "In utroque libro Nigidius ean- "dem Sphæram deſcripſit, ſed in uno quem Sphæram "Græcanicam inſcripſit, hiſtoriam Siderum ex ſenten- "tiâ Græcorum commemoravit; in altero autem, cui "titulum fecit, Sphæra Barbarica, opinionem Ægyptio- "rum ſacerdotum perſcripſit, qui alias cauſas commenti "ſunt." But although ſuch various opinions have not in this inſtance produced a variation in the images themſelves: yet other examples might be alledged where it

cannot be doubted, that the religious Principles of different Nations have operated to produce this effect. Thus the Arabs, from a ſuperſtitious zeal to the Principles of Mahometaniſm, have changed all thoſe ſigns which were repreſented under the human figure or any part thereof: and as Scaliger informs us, they have, inſtead of the Twins, Two Peacocks; inſtead of Virgo, a Sheaf of Corn; inſtead of Sagittarius they put Pharetra, and for Aquarius they paint a Mule laden with two Urns; and in like manner they ſubſtitute in the other Conſtellations. The remark of Scaliger on this practice of theirs, being very judicious and well founded, I ſhall therefore tranſcribe it: "Dum humanam effigiem referre illis religio eſt, omnes ferè cœleſtes imagines ridiculis monſtris interpolarunt." page 484.—And thus we find the greateſt oppoſition to ſubſiſt between their repreſentation of the Heavens, and that of the Indians as given by Scaliger: where almoſt all the Images are human, and diſtinguiſhed from each other; either by ſome Act they perform, ſome Ornament they wear, or ſome Combination they have with the beſtial form.——Reflexions like theſe may give us room to ſuppoſe that ſimilar cauſes have occaſioned among nations differing widely in their religious tenets, various alterations in images of ſo arbitrary and inſtituted a nature: while at the ſame time the Number of XLVIII Conſtellations preſerved among the Greeks and Egyptians, and (as it ſhould ſeem from the 48 Divinities created by Oromazes and Ahriman) among the Perſians alſo, of which XII are ſeated in the Zodiac; forms a ſtrong ground for believing that one and the ſame ſphere was at firſt univerſally received, and only

underwent ſome alterations in the various countries where it was known.—It is indeed pretended, Vide Scaliger's Manilius, that the Egyptian Sphere numbered 360 Conſtellations: an account ſo totally repugnant to all we know from other authors, and ſo inconceivable in itſelf, that Montucla rejects it as a tale undeſerving of credit and loaded with difficulties he cannot ſurmount.—Some alſo have aſſerted, that the Chaldean Zodiac had but XI Signs, upon the authority of Servius, who obſerves on the words of Virgil, Qua locus Erigonem inter, &c. "Ægyptii XII Signa aſſerunt eſſe; Chaldæi vero XI, "nam Scorpium et Libram unum Signum efficiunt." Not to repeat what I have already ſaid, I ſhall only obſerve in addition: I. That Sextus Empiricus ſpeaking of the ſame people ſays, "Ζωδιακὸν κύκλον, ὥσπερ καταχήμεθα, διαιροῦσιν εἰς δεκαδύο ζώδια." He then gives their Names, Κριὸς, Ταῦρος, Δίδυμοι. II. That the words of Cenſorinus, ch. viii. imply the ſame thing. III. That the words of Herodotus, Euterpe, cix, warrant the ſame concluſion. He tells us, "δυώδεκα μέρεα τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον "Ελληνες." Now the diviſion of the Day into twelve hours, moſt probably aroſe from the diviſion of the Zodiac into twelve parts: and is therefore an argument of it. Two arguments ſupport this Opinion. 1ſt. Over each hour of the day, the Aſtrologers made one of the Planets to preſide. Beverege, p. 34. 2dly. Thoſe nations who uſed the other form of Zodiac impoſed upon each of the twelve equal hours, the name of each Sign ſucceſſively. When therefore we view the matter in this light, the alluſion of Chriſt to the XII hours of the

day, is in fact an alluſion to the XII Signs: whence their diviſion was borrowed.

Again we are told upon the reſpectable authority of the Father of Hiſtory, that the Sign of Gemini was unknown to the ancient Egyptians: and whereas there occur ſome Egyptian Monuments on which they are to be ſeen, that theſe remains do not precede the Æra of the Ptolemies. And Doctor Hyde in his learned work De Rel. Vet. Perſ. repreſents the Twins as unknown to the Orientals, who in their place ſubſtituted two Kids.—But if we conſult the paſſage referred to in Herodotus, l. ii. c. 43: we ſhall find that the meaning of the great Hiſtorian has been moſt groſsly miſrepreſented. Having obſerved that the Grecian Divinities were in general borrowed from Egypt, he proceeds to ſtate however ſome exceptions: and ſays that Neptune and the Dioſcuri, or Caſtor and Pollux, were unknown to the Egyptians. That is, the laſt were unknown as Divinities: but it will not follow hence, that ſuch an image as that of Gemini, had no place in their Zodiac, concerning which he is not at all ſpeaking.——And that they really had a place in the Egyptian Zodiac, where they were called Harpocrates and Helitomenos: we have the teſtimony of Plutarch. The aſſertion of Hyde, who chiefly copied from Mahometan writers, is beſt anſwered by the judicious remark of Scaliger, which I tranſcribed above. And I ſhall only add, that the Conſtellation Auriga, is ſo very near that of Gemini; that it is more than probable the two Kids repreſented in the former, were miſtaken for the latter.

As a further proof of the diſſimilitude of the Ægyptian and Chaldean Spheres, from that of Greece, the words of Achilles Tatius are cited. Ἐν γοῦν τῇ τῶν Αἰγυπτίων σφαίρᾳ οὔτε Δράκων ἐστὶν νομιζόμενος ἢ ὀνομαζόμενος οὔτε Ἄρκτη οὔτε Κηφεύς. ἀλλ᾽ ἕτερα σχήματα εἰδώλων καὶ ὀνόματα τεθειμένα. Οὕτε δὲ καὶ ἐν τῇ τῶν Χαλδαίων. Ἕλληνες δὲ ταῦτα τὰ ὀνόματα ἔθεντο τοῖς ἄστροις ἀπὸ ἐπισήμων ἡρώων πρὸς τὸ εὐκατάληπτα εἶναι καὶ εὐγνωστα·—Hence they conclude, becauſe this Author mentions three Grecian Conſtellations, Draco, Cepheus and Urſa, as unknown to the Egyptians and Chaldeans, that therefore the Grecian Sphere differed from thoſe of Chaldea and Egypt in all the others alſo: though I ſhould from thoſe words rather draw a contrary concluſion.—But this Author has expreſſed himſelf ſo looſely, as to leave room to doubt, whether the only difference even in theſe three, was not barely in their names. And we may juſtly aſk the queſtion from what Hero did the Greeks impoſe, for example, the name Draco.

It deſerves to be further obſerved, that the late enquiries into Indian Aſtronomy and Mythology, ſhew us that the Hindoos have given the very ſame names, which the Greeks did, to the ſigns Cepheus, Caſſiopeia, Perſeus and Andromeda; which plainly proves, that theſe ſigns were not firſt formed and named in Greece, as this author would perſuade us: that theſe very ſigns occur both on the Sphæra Perſica, as given by Scaliger; and that of Egypt, as given by Kircher, from a delineation ſent to him from Michael Schatta, a Copt: that in the latter Draco is repreſented, and in both of them Urſa: which laſt, we are alſo told, was known in Egypt, where it was called Ἅμαξα or Plauſtrum. Probus in primum

Georgicon, " Ambas Urſas, in Sphæra Barbaricâ, plau-
" ſtrum vocari."

Let us now compare the deſcriptions which Scaliger gives of the Sphæra Perſica from Abenezra, and Kircher gives of the Sphæra Ægyptiaca from Avenaris. The following Conſtellations of ancient Greece will be found on both thoſe Spheres, either accurately or very nearly. Triangulum, Cepheus, Caſſiopeia, Perſeus, Andromeda, Piſcis, Orion, Argo (or Navis in qua Leo vectus), Auriga, Urſæ, Virgo, Bootes, (or Vir ταυροκέφαλος et Vomer) Homo libram tenens, Gallina (i. e. Cygnus), Fluvius. In addition to theſe the Perſic Sphere has Corona, Delphinus, Cetus, Pegaſus, Hercules. And another delineation of the Egyptian heavens given by Kircher, from a ſcheme which he received from Egypt, from a Copt named Michael Schatta, exhibits alſo the Conſtellations, Cetus, Draco and Chiron or Centaurus. Hence we may juſtly wonder at the aſſertions of a modern writer, Montucla: who attending only to the authority of Scaliger, and not conſulting the writings of Kircher, has pronounced in his Hiſtory of the Mathematics, that the Egyptian Sphere had hardly one figure that bore the leaſt ſimilitude to thoſe of Greece. And where he is compelled to admit a ſimilitude between the Spheres of Greece and Perſia, he ſeems inclined to derive it from the connexion between both countries, after the Macedonian conqueſt: in like manner, as he ſuppoſes an Aſtronomical monument of Egypt, given by Montfaucon & La Pluche, in which an Old Man is repreſented, with his body encircled by a Serpent, in whoſe folds are painted the ſigns of the Grecian Zodiac; and another brought to Rome

about 1705, to belong to the times of the Ptolemies. He further objects that the ſigns Aries, Gemini, Cancer, Leo, Scorpio and Sagittarius are not to be ſeen on the Perſian Zodiac: although in the ancient Perſian monuments, given by Montfaucon and Hyde, we ſee Cancer and Scorpio among other celeſtial ſigns, accompanying every where the Bull of Mithras; although the Perſians had a Month, called Tir or Sagitta, correſponding in their old form of year to October; although the Serpent Azdehak, repreſented exactly like the Scorpion on the ſphere, is a moſt frequent monſter in their Mythology; and although the Ram was in effect the Emblem of their Empire, and Enſign of their Kings; and the reign of the two principles of light and darkneſs, of good and evil, the Gemini, a ſtriking part of their religious ſyſtem. It is further remarkable that another of their months, correſponding in their ancient year to June, was called Eſphandarmaz, ſignifying, as Hyde tells us, the Earth: and on the fifth day of which they were employed in writing ſpells againſt Scorpions and other noxious animals, p. 258.—Such conſiderations as theſe may ſerve to convince us that there was no ſuch very great difference between theſe ancient ſpheres, as this writer would perſuade us: an author who does not ſcruple to conſider the Zodiac as the part of the ſphere the laſt formed; as he ſays, men would rather fix the times of labour by ſtars remarkable for their ſplendor or figure, ſuch as Pleiades, Hyades, Arcturus, Orion, &c. than by the ſigns of the Zodiac. And here he ſeems to forget that the two firſt mentioned are in

the Zodiac; and the latter conterminous thereto and connected with its ſigns.

The ſecond objection is: That the Twelve Signs were invented for agricultural or paſtoral purpoſes, and intended merely as a ruſtic Calendar by the firſt Men. An opinion probably firſt entertained from obſerving that Greek and Roman Writers connect all their Precepts on theſe ſubjects with certain appearances of the Signs. This ſtatement I conceive liable to the following objections.

Firſt. That it is imperfect. Of the ſigns, one only, viz. Taurus, ſeems connected with agriculture: and the others to have not the leaſt relation thereto, as Gemini, Cancer, &c.

Secondly. That the uſe of the Bull in huſbandry was not univerſal. For example, in Egypt, where he was moſt honoured, he was not applied to this purpoſe at all.

Thirdly. Nor do I conceive the propoſition univerſally true, that Greece and Rome connected all their precepts of agriculture with the phænomena of the ſigns. Virgil ſays Gnoſſiaque ardentis decedat Stella Coronæ. If this reaſon then were true, we muſt allow that other ſigns were invented for ſame purpoſe.

Fourthly. Nor are agricultural purpoſes conſidered as thoſe alone connected with the Twelve Signs. Some connect them with Navigation. Navita tum Stellis numeros et nomina fecit.—Others connect them with paſtoral purpoſes: thus Aries, Taurus, Gemini denote the order in which the young of the Sheep, Oxen, and Goats ſucceed: and the laſt are Twins, becauſe the Goat produces two kids at a birth. But ſo did the Sheep of Pa-

leſtine, Cant. vi. 6.—And this opinion is built upon Hyde's aſſertion of the Orientals repreſenting Gemini by two kids, which has been proved an ill-founded notion. Nor can this expoſition be admitted, when we reflect that in ſome countries the cattle produced young twice in the ſame year. Thus Virgil teſtifies for Italy. "Bis "gravidæ pecudes:" and again, "Lac mihi non æſtate "novum, non frigore deſit." Vide Plin. L. viii. 47.—And we learn from Hieronymus in traditionibus, that the ſame thing happened in the Eaſt. "Natura Italica-"rum Ovium et Meſopotamiæ una eſſe traditur." Which ſeems implied alſo in Gen. xxx. 40. 42.

Fifthly. Before Men could have obſerved, that the time of ſowing was when the Sun was in a particular Sign or part of the Heaven, and that of reaping when the Sun was in another, they muſt have learned to diſtinguiſh thoſe parts or Signs from each other. And this could have been effected only by the impoſition of diſtinct names: without which ſuch knowledge could neither have been preſerved nor communicated. The Signs therefore muſt have been marked by diſtinct names, previous to the obſervations on which the hypotheſis of La Pluche would found the cauſe of denomination.

Sixthly. At thoſe early times to which the Zodiac can with certainty be traced back, the Signs were hiemal, which in the poliſhed days of Greece and Rome were vernal, and indicated the works then to be done. On ſuch grounds as theſe Montucla objects to La Pluche's Syſtem, and argues thus. "Libra can never have been "meant to denote the equality of days and nights. For "in later times when the Equinox was in this ſign, it

" was called Chelæ; and if we go back to earlier times,
" the Equinox was in Scorpio, &c. As for Virgo ſup-
" poſed to denote the harveſt; the time thereof was ſo
" far from falling out under this ſign, that it happened
" in Greece and the Eaſt about the middle of April."

The third objection conſiders the expoſition I have given as founded on the Doctrine of Symbols: and concludes againſt it, becauſe the Almighty has forbidden the repreſentation of himſelf by any ſuch medium.

What I have above ſaid evidently proves that I do not view the firſt ſign as a Symbol of the Deity: a thing which would be both unneceſſary, as being limited to no part of ſpace or time, he is always preſent to all his Creatures; and would be falſe, becauſe being created and finite, it could give no idea of the Creator. But when he vouchſafed to bear a certain relation to other things by creating them, a truth which he requires them always to bear in remembrance that he is their Father and Preſerver: reaſon will aſſure us that for ſuch great purpoſes, ſome mark or ſymbol of that relation will be neceſſary. And Revelation confirms the ſame concluſion; for we find that he did not only not forbid but even permit, that ſuch wiſe ends might be anſwered, inſtitutions otherwiſe not agreeable to ſome of his Natural Attributes: for example, the erection of a Temple. Nor can the celeſtial ſign Aries be called properly a ſymbol or image in the ſenſe forbidden in the 2nd Commandment: for it is no viſible object, it is merely a Creature of the Mind.—The Remarks of Mr. Bryant who has treated very fully on Emblems or Symbols, in his valuable Work, I ſhall here tranſcribe, with pleaſure, Vol. ii.

p. 526. "Theſe Emblems in the firſt Ages ſeem to have "been ſimilar in moſt countries, and to have almoſt "univerſally prevailed. The ſacred writers often allude "to them, and many of them were retained, even in "the Church of God. For the ſymbol thus admitted "was a very proper memorial, and all the emblems were "originally the beſt that could be deviſed to put people "in mind of what had paſſed in the infancy of the "World. The whole was deſigned as a diſplay of "God's Wiſdom and Goodneſs, and to tranſmit to "lateſt poſterity memorials of the preſervation of Man-"kind. The ſymbols in ancient times were inſtead of "writing; harmleſs, if not abuſed, nay of great con-"ſequence when directed to a proper purpoſe. Such "were the Serpent, the Ark, the Iris, the Dove, toge-"ther with many others, to which there are apparent "alluſions in Scripture. And when properly applied, "they were as innocent as the Elementary Characters, "by which the ſame hiſtories were in after times re-"corded. The lifting up of the Serpent in the Wil-"derneſs, was as proper a prophetic deſignation, and "as pertinent to the People to whom it was exhibited, "as the purport would have been, if expreſſed by let-"ters, and written at length upon a table. It is true "that theſe ſymbols were at laſt perverted, and the "memorials above mentioned degenerated into idola-"trous rites and worſhip." See alſo p. 294.—Such are Mr. Bryant's excellent obſervations, and I ſhall only add, what ſtronger proof can there be of illiberality, or in-ſtance of the very worſt reaſoning, than to argue againſt any thing from its poſſible perverſion, when ſuch abuſe

does not follow by neceſſary conſequence, but is merely contingent. Would not ſimilar arguing lead us to blame the very beſt gifts of the Almighty, and to condemn the very faculties he has beſtowed upon us, becauſe they are all capable of miſapplication, and in as much as many of them are frequently miſapplied.

The fourth objection is, That the Aſteriſms bear no reſemblance to the objects whence they are denominated, and that the alluſions on which I have reaſoned in the third and fourth Chapters are far fetched and ſtrained.

Let me be allowed here to aſk, what relation or natural connexion ſubſiſts between words or combinations of letters, and the ideas or things of which they are the names. Certainly none but what is inſtituted and voluntary, impoſed by Men for the end of communication. In like manner the connexion between that aſſemblage of Stars which compoſe Aries, and the animal itſelf is merely an inſtitution that depends upon the Will of the Supreme: and was made for the moſt excellent purpoſe, to communicate truth of the higheſt importance. If then the want of natural connexion concludes againſt the latter ſyſtem, it muſt a fortiori conclude againſt the former, becauſe that is reſolved only into the human will.—The fact is, that a natural connexion is not neceſſary for the communication of truth, but only for the original diſcovery of it.—The difference between a connexion inſtituted by the Supreme, and that inſtituted by Men ſeems to be this, that the former will produce ſenſible, real, and permanent effects, and conſequently will announce thoſe, i. e. be prophetical: and the latter will terminate with the preſent moment, i. e.

with the actual communication. And have we not ſeen grounds to believe the ſymbols to be ſuch.

Did any real reſemblance ſubſiſt between the Signs and the creatures, whence they borrow their names, we ſhould in ſuch ſimilitude find the true cauſe: and to ſeek for any other cauſe would in ſuch caſe be as abſurd, as the explication founded thereon would be fanciful. But no writer ſuppoſes ſuch reſemblance: and therefore it becomes a queſtion of real magnitude, why there ſhould be ſuch an agreement among Men upon a point of ſo arbitrary nature, when they differ ſo widely in almoſt every thing elſe. And what it does not appear that any man would have deviſed of himſelf in the firſt inſtance; and which ſo far as we can judge, man appears to have received in every caſe from teaching, can be accounted for only by referring it to the inſtructions of one who is more than Man. Thus this Problem ſeems to me reſolvable only into the teaching derived from Revelation, the only adequate cauſe I can aſſign why the want of reſemblance did not produce the greateſt diſſentions about them.

Let us conſider what are thoſe great truths, which all ages have received with the moſt implicit and univerſal aſſent; which are ſo congenial to the feelings of undepraved Man, that no nation was ever found ſo barbarous as to be diveſted of them, and which therefore may be juſtly pronounced, to be engraved on the mind? Are they not the belief of the Creation and the perſuaſions of a Future State: Principles theſe which are the Foundation of all Religion and Morality. If now we

enquire what are thoſe inſtituted ſigns which both the Records of Hiſtory and Fables of Mythology, prove from time immemorial to have met with the moſt univerſal aſſent, and to have acquired the moſt extenſive and unbounded dominion over the mind of Man; what are they but theſe Aſteriſms: Symbols which on the hypotheſis I have laid down, relate to the Hiſtory of the Creation and the Fates of the World, and diſplay thoſe objects that ought never to be abſent from the Mind, Death and a Judgment to come.

It may further be urged that I have made ſuppoſitions untrue: as when I ſpeak of the immobility of the Earth or of the Heavens as ſolid. But here I only uſe thoſe modes of expreſſion, which untutored Man, while ſcience was yet in its infancy, and the light of experience had not enabled him to correct the impreſſions he received from his outward ſenſes, would have uſed, and actually did make uſe of. And had I made the contrary ſuppoſition, and attributed to him notions more juſt and accurate, I ſhould have put him into a ſtate the very oppoſite of that of nature, at the time that I endeavoured to trace his natural modes of expreſſion. "Les anciens Aſtronomes admettoient autant de cieux "differens qu'ils y remarquoient de differens mouvemens; "ils les croyoient tous ſolides, ne pouvant pas s'imagi- "ner qu'ils puſſent ſans cette ſolidité ſoûtenir tous les "corps qui y ſont attachés." Encyclopedie. Art. Ciel. Hence aroſe the idea of repreſenting the Heaven, by an Animal, which ſhould have as many heads as they ſuppoſed there were different ſpheres; and which ſhould never ſleep, as the Heaven appeared to be in a ſtate of

perpetual revolution. Thus India repreſents Vichnou ſleeping on the Serpent Ananta, or the Heaven: and this may perhaps have given riſe to the Egyptian Fable of Typhon, whom ſome have ſuppoſed the ſame with Satan; and who may perhaps have been repreſented under the ſame ſymbol as the Heaven.—For in Cancer we find Stars named Aſini: but Plutarch tells us, "Ægyptii "rufos deteſtantur & Aſinum de præcipitio dejiciunt, "quia Typhon, colore aſinino."—And again, "Zoro-"aſtres, animalia aquatica, malo Genio, i. e. Arimanio, "adjudicat."

It may further be ſaid: that רקיע ſhould be tranſlated not Firmament, but Expanſe: and that it *only* means the ambient Atmoſphere, created on the ſecond Day. But as our outward ſenſes do not give us any notions of a limit to the Atmoſphere, as they do to the Earth which appears bounded by the Horizon; we muſt therefore naturally ſuppoſe it unbounded, and conſequently confound it with that ſpace, in which the Heavenly Bodies appear placed: which ſpace is called רקיע in the xixth Pſalm. And the expanſion of ſomething ſolid, viz. the Earth itſelf is denoted by the ſame verb, Iſ. xlii. 5.—Pagninus, "Ple-"rique cum noſtris, cœlum ipſum, ubi ſunt Stellæ "fixæ, intelligunt. Ego cum Hebræis hoc nomine et "cœlum et Aerem contineri puto, utrumque Corpus "rarum et expanſum. Aere certe nihil fluidius, quem "tamen Deus ita conſolidavit ut quovis ære et adamante "ſit durabilior." See Taylor's Concordance; who applies it alſo to that other Firmament or ſpacious Extenſion above the Clouds, where the Heavenly Bodies are placed.

It may be further ſaid, that if this hypotheſis be true,

the hiſtory delivered by Moſes in the 1ſt and 2nd Chapters of Geneſis, may perhaps have no better foundation than ſome uncertain Ægyptian Tradition. To this I anſwer. The Egyptians could not have taught it to Moſes; becauſe they did not know it themſelves. For it is evident that no perſon can underſtand the ſyſtem here propoſed, unleſs he knows the meaning of the ſixth Sign, on which the whole depends. And this he could not know, unleſs he knew that an Ear of Corn ſignified the Year. Now all the Wiſe men of Egypt were ignorant of this Fact.

Beſides the Egyptians ſeem to have made the Bull the Hieroglyphic of the Earth or dry land: which alone would prove that they underſtood it not. But that the Patriarchs underſtood it, at leaſt partially, I am perſuaded from Heb. xi. John viii. 56. where Chriſt ſays, Abraham rejoiced to ſee his day, and he ſaw it and was glad: and again from Luke x. 20.—24. compared with Matt. xi. 25. 29. He there tells his Diſciples of names written in Heaven; of things hid from the wiſe and prudent, and which they had eagerly deſired to ſee, and yet revealed unto Babes: and that his Yoke (which word may alſo ſignify Balance) would beſtow Reſt to their Souls.

CHAP. IX.

In which the Uſes to be derived from this Syſtem are pointed out.

I PROCEED in the laſt place to ſtate the advantages, which theſe enquiries ſeem to me calculated to produce.

And firſt, I think we may hence give a rational and conſiſtent account of the Origin of Idolatry, and particularly of that ſpecies of it which conſiſted in Animal Worſhip.—Could we allow ourſelves to believe in the diſguſting Picture which Horace gives of the firſt Men, that there was a time, when they were "mutum et "turpe Pecus:" we could find no difficulty in the ſuppoſition that they might have once been ſunk into ſuch depravity as to pay divine worſhip to falſe or malignant beings, and even to the Brute Creation. But taught as we are by the Light of Scripture to form better notions: it becomes a matter of real difficulty to conceive how beings created with ſuch ample Endowments and noble Faculties could have fallen into ſuch Corruption. Now this appears to me moſt naturally reſolved into Errors concerning the nature and intent of the ſymbols of which I have above treated. Thus the firſt Men were taught in the firſt Sign to recognize a relation of

the Supreme to his Creatures: which their ſucceſſors in proceſs of time loſt ſight of, and conſidered it as an abſolute ſymbol, and not as merely the mark of a relation. Hence they would have been led to pay it a divine worſhip, which in a ſucceſſion of ages would have extended itſelf to all the other Signs, and from thence to the animals themſelves, and to the things ſymbolized. And the laſt Sign being the ſymbol of the deceaſed: the worſhip of it would have led to the practice of deifying and worſhipping their deceaſed Anceſtors. And thus we may connect all the different ſpecies of Idolatry together; and at ſame time connect Animal Worſhip, with the homage paid to the Heavenly Bodies. And this Doctrine ſeems confirmed by the well known Fact, that exactly in the ſame manner, the doctrine of the real Preſence has introduced what has been termed Idolatry in a neighbouring Church; when what was intended merely as commemorative loſt its original deſignation, and the words of Chriſt were ſuppoſed to be literal and not figurative, and to imply a real tranſubſtantiation. Among the many cauſes of the riſe of Idolatry aſſigned by the Author of the Book of Wiſdom, xiii. 2. the Circle of Stars or the Zodiac finds a place. Maimonides in his Treatiſe Aboda Zara, deſcribes the Zabian Idolatry as the earlieſt among men: and as ariſing from miſtaken notions which the world had formed concerning the uſes of the Heavenly Bodies, and that they had been formed for the purpoſe of being Governors of the World, and ſubordinate to the Supreme. In proceſs of time they went ſtill further, and Maimonides, Moreh Nevochim, Pars. iii. c. xxix. ſays, "Præter Stellas quas appellant Deos minorum gentium,

" ſtatuunt nullum eſſe Deum: agnoſcunt quoque Pla-
" netas et duo Luminaria eſſe Deos."

And here the courſe of my argument requires me to examine what a moſt eminent Author, the ornament of the age he lived in, and the country which gave him birth, has ſaid upon this ſubject in the divine Legation of Moſes.—Having proved by the moſt ingenious and ſatisfactory Arguments, that Symbols were the true original of Animal Worſhip in Egypt, vol. ii. p. 166, and that Hieroglyphics contributed principally to it: he nevertheleſs objects B. iv. ſect. 4. to the opinion of Lucian, who in his Treatiſe de Aſtrologia had told us, that the Egyptian cuſtom of diſtinguiſhing the Conſtellations, and marking each with the Name of an Animal, gave the firſt occaſion to Brute Worſhip. Had Warburton combined his own Concluſion with the Fact aſſerted by Lucian, inſtead of endeavouring by Argument to overthrow that fact; he would have made the diſcovery which I have preſumed to offer and which is this; That the Aſteriſms are ſo many Symbols. To Lucian's account his objections are theſe: " Firſt, This way of diſ-
" tinguiſhing the Conſtellations was common to all na-
" tions, whereas Animal Worſhip was limited to Egypt
" and its Colonies." Whence he would conclude that Animal worſhip ought to have been common to all nations, becauſe the effect ſhould be as univerſal as the cauſe, were Lucian's principle true: but that this was contrary to the fact.—I deny on the other hand that Animal Worſhip was peculiar to Egypt, for the Syrians and Chaldeans worſhipped Doves and Fiſhes: and obſerve that it is only where the effect produced is a neceſſary effect,

that it can be ſaid to be as univerſal as its cauſe.—But I do not conſider Animal Worſhip as the neceſſary but the contingent effect of the Aſteriſms: and therefore hold the general cauſe capable of receiving various modifications from adventitious cauſes and particular local circumſtances.—Thus in Egypt I hold Aſtronomy, or the knowledge of the Aſteriſms, to be immediately derived from the firſt Man, and coeval with true Religion: and conſequently prior to their Theology, which was a corruption of the original Patriarchal Revelation. Whereas I hold the reverſe to be the caſe in Greece, where I think their Theology preceded their Aſtronomy or knowledge of the Signs. For when the firſt Egyptians landed in Greece, it was in a country inhabited by Savages indeed, but whom we have no reaſon to believe deſtitute of every impreſſion of Religion, (for what Savage Nation has ever been found ſo) but unacquainted with Aſtronomy till they learned it and the Sphere from Egypt, and afterwards derived from this laſt and Phænicia a Mythology adapted thereto. Hence the knowledge of the Aſteriſms produced an effect on their Religion in Egypt which it did not in Greece: becauſe in one country it preceded their religious objects of worſhip, which it did not in the other.

The ſecond objection of Warburton is this—"This "way of ſolving one difficulty creates a greater: For "now there will be nothing left in Antiquity to account "for ſo extraordinary a cuſtom, as the giving to one "Sign, the name of Ram, to another a Scorpion, &c." To this I reply by referring to what I have already proved in this Work: which points out a reaſon unknown

to Warburton, and intirely independent of Brute Worſhip. But Warburton proceeds and ſays further: "But "if for diſtinction ſake, thoſe things were to have a "Name, which had no ſhape; why were they not ra-"ther honoured with the Titles of their Heroes, than "of their Brutes. Would the polite Egyptian Prieſts, "who firſt animalized the Aſteriſms, do like Tom Ot-"ter in the Comedy, bring their Bulls and Bears to "court?" To this I anſwer: Had the origin of the Aſteriſms taken place at a later period than that of the firſt Man, this would certainly have happened. And therefore Warburton's words clearly prove the truth of my Syſtem; for if they had Heroes or diſtinguiſhed perſons at that time, it would have been with their Images and not with thoſe of Crabs and Lions, that human flattery would have peopled Heaven. But the firſt Man in Paradiſe had no objects to contemplate except the Brute Creation: and therefore his Zodiac could be compoſed of them only.—But Warburton proceeds again: "The "matter of fact is juſt otherwiſe; and Brute Worſhip "gave birth to the Aſteriſms." Here we ſee that his ſagacious mind perceiving the relation between the Symbols and Aſteriſms, and that of Brute Worſhip with both; can ſolve the difficulty only by ſuppoſing the Symbols the cauſe of Animal Worſhip, and this laſt the cauſe of the Aſteriſms: whereas I ſuppoſe the Aſteriſms to be Symbols, and to be the cauſe of Animal Worſhip. But this aſſertion of Warburton is ſo contrary to my doctrine that I muſt attempt to ſhew the weakneſs thereof; and this I ſhall do by reaſoning only on propoſitions laid down by himſelf, from which I will make it clear

that he contradicts himself as much as he does me, and which is still worse, that he contradicts fact. Now he has two principles, of which one is this: The Asterisms were known in all nations. Another is, Brute Worship gave birth to the Egyptian Asterisms: and these last he considers as the necessary effect thereof. Let us make a syllogism of these, and our reasoning will be this:

The Asterisms were common to all Nations,
Brute Worship was the cause of the Asterisms,
Ergo, Brute Worship was common to all Nations:

Which conclusion being contrary to fact must be false, and therefore one of the premises must be false. But the major is evidently true. Therefore the minor must be false, that is, that Brute Worship was the cause of the Asterisms.

A second advantage to be derived from these enquiries is; That hence we can give a rational account of the rise of the science, falsely so called, of Judicial Astrology. What opinion seems less intitled to be received in the world, and yet has obtained a greater dominion, and that from time immemorial, over the mind of Man, than this? That the human mind eagerly pants after the forbidden knowledge of the future we can easily admit: but that the positions of the heavenly bodies should communicate this knowledge, seems almost inconceivable. An easy and natural solution of this difficulty seems presented by what I have above said of the Prophetical sense of the Twelve Signs. The early rise of Astrology is attested by Selden, De Diis Syris. Synt. i. c. 1. "A lon-

" ge vetuſtiſſimis nec a rerum primordio ita diſſitis,
" Aſtrologiam emanaſſe ſtatuunt plerique, et Sethi be-
" neficium agnoſcunt. Quin et locos XII ex veteri
" Ægyptiorum doctrinâ innuiſſe Homerum putant in
" Iliade A, ubi memorat Deorum iter XII. dierum per
" Africam, et ſingulis domum a Vulcano factam tribuit."
The ſame early origin of Aſtrology is aſſerted by Joſephus: who confirms the tradition that a double deſtruction of the world had been predicted. And Mr. Coſtard, Hiſtory of Aſtronomy, p. 33. acknowledges the early riſe of Aſtrology. His words are " Aſtronomy, I am
" afraid, originally owes its birth and progreſs to Aſtro-
" logy." Mr. Bruce, B. ii. Ch. iii. " Ptolemy gives an
" Obſervation of Sirius riſing heliacally the fourth day
" after the Summer Solſtice which anſwers to the year
" 2250 before Chriſt, and there is reaſon to believe the
" Thebans were good Aſtronomers long before that pe-
" riod."—Memoirs of French Literati relative to Egypt, p. 443. " A Perſian author, who wrote anno 1412, tells
" us, that in the year 839 of the Chriſtian Æra, a book
" was found in the Pyramids, written in characters not
" generally underſtood. That it mentioned Celeſtial
" Obſervations made for their Conſtruction; and others
" ſtill more ancient, from which a Prediction had been
" diſcovered, importing that an Inundation (or a Cala-
" mity, as Langles calls it) would overwhelm the Earth.
" Theſe obſervations pointed out alſo the time by refe-
" rence to the Zodiacal Signs, and gave occaſion to con-
" ſtruct the Pyramids 4331 years before the time this
" author wrote." See alſo Murtadi's Egypt. Hiſt. p. 25, 31, &c. Such facts deſerve to be compared with

what I have above ſaid of the Prophetical ſenſe of the ſecond Sign.

Let us now ſuppoſe that the true method of interpretation had been loſt, which muſt have been the caſe when Men exchanged the Language of Nature for that of Art or Inſtitution; and yet that a Recollection did ſubſiſt, that the future was to be diſcovered by the help of thoſe Signs: and we ſhall be able hence to form to ourſelves an Idea, how ſuch extravagant doctrines as thoſe of Judicial Aſtrology, could have found admiſſion into the human mind, and acquired ſo compleat dominion over it.

A third advantage, and that of the greateſt importance, will be this: That theſe principles exhibit a ſenſible and ſtriking atteſtation to the Truth of the Moſaic Hiſtory and to the Prophecies of the Old Teſtament: connecting the great Truths which our Religion teaches, with what all the World has univerſally believed, and conſidered as ſenſible repreſentations of ſomething which they never were able to give a ſatisfactory ſolution of. And thus alſo, we may be enabled to form a parallel between the Work of Creation and that of the Redemption of Man, i. e. between the Natural World and that of Grace: and to derive many beautiful analogies from one to the other. For example: the ſix days of Creation, conſiſting each of an Evening and Morning, will furniſh twelve diſtinct Periods, having probably ſome correſpondence to the twelve Periods compoſing the duration of all things. And as the third Day would, on ſuch hypotheſis, correſpond to the ſixth Sign, and the ſixth Day to the twelfth Period, or that of the Reſurrection: ſo perhaps the ſpace

of three days between the Death and Reſurrection of Chriſt, might be implied by the three days that elapſed between the third and ſixth days of Creation.

La Pluche has, it is true, attempted to ſolve theſe inſtituted Signs by the ſyſtem of Phyſical Accommodation: a ſyſtem, which as it proved a main ſupporter of the heathen Idolatry, ſo in the hands of Mr. Volney it is made a baſis for erecting the fabric of modern infidelity. But how ſhallow and trifling is that explication, which undertaking to ſolve an Allegory, where what is expreſſed is always different from what is underſtood; can ſee in the Signs of the Ram and Bull, only the animals ſo called: and in the Fiſhes only an alluſion to the time when the Fiſhery is moſt productive.—The work of Mr. Volney is truly ſtiled the Ruins; agreeable to its Title, it menaces deſtruction to every thing that has juſtly commanded the reſpect and veneration of Man; it would rob men of the ineſtimable bleſſings of peace and good order, of the endearing tyes of ſocial connexion, and conſequently of what conſtitutes both public and private happineſs; by breaking the ſalutary reſtraints of religion, it would baniſh peace from the human breaſt, and rob it of its firmeſt ſupport in Life and ſureſt conſolation in Death.—But its baleful influence is not confined to theſe alone; it carries in itſelf the ſeeds of its own Ruin and Confuſion; and it would almoſt require a volume, to enumerate the contradictory and jarring Atoms, of which this Chaos of Confuſion is compoſed. The Reader therefore will I hope excuſe my not entering upon this ſubject any farther: and will, I truſt, in this work of mine find a ſatisfactory ſolution of many

points, and ſee how eaſily on theſe Principles we may overthrow the infidel Attempts of this and the like Writers.

Another and great advantage of theſe Enquiries will be this. Many parts of the Mythology of various nations, have no ſmall reſemblance with Truths taught by the Moſaic and Chriſtian Revelations. Being antecedent to Chriſt, and ſome of them perhaps to Moſes: they have afforded an handle to Volney and other infidels, to calumniate and repreſent Revelation as engrafted on Mythology. On my Principles the Concluſion is the very reverſe, viz. that the fables of Mythology, at leaſt of the Egyptian, were engrafted on Truths communicated at the Creation, but in a manner very narrow and contracted; and afterwards more fully unveiled and developed by Moſes and by Chriſt. And thus Fable will appear to be only the Perverſion of antecedent Truth; a fact which is confirmed by every thing we know of Nature, where Truth is always firſt and Error comes afterwards.

FINIS.

ERRATA.

Page 21. Line 29. *for* L. i. P. 22. *read* L. iii. P. 206.

Page 24. Line 14. *for* intr uth *read* in Truth.

Page 25. Line 1. *for* the Egyptians made, *read*, ſome have made.

Page 39. Line 10. *for* Pſ. lxxvii. 9. *read*, Pſ. lxxvii. 18.

Page 41. Line 11. *for* the Egyptians wiſhed, *read*, ſome have wiſhed.

Page 64. Line 7. *after* lanx, *add*, Rabb. עול Lingua Stateræ.

Page 114. Line 21. *after* Name, *add*, Jeſus Chriſt, the Son of God, the Saviour.

Page 117. Line 8. *after* hours, *add* ſolely.